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Editorials and Comments.

The Living Church

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THE CHURCH CONGRESS—EDITORIAL CORRESPONDENCE.

ALBANY, Oct. 17, 1902.

THE fact that the Editor of THE LIVING CHURCH was accorded a place on the programme of the Church Congress which has occupied the present week at Albany, seems to make that impersonal and impartial view of the sessions and the debates, which THE LIVING CHURCH always tries to bring to a subject, if not impossible, at least not at once conspicuous to the reader. He has therefore preferred to state his impressions in the form of editorial correspondence.

And first must be mentioned the lavish hospitality shown by the people of Albany. It was a hospitality that was not content with opening the homes of the people to their guests, but that was made manifest in so many ways, that one felt that it was in the air. The Bishop of the Diocese was the centre of this hospitality; but it was shown, no less, by all those, clerical and lay, who make up the Church in Albany. It was shown, too, in all the local arrangements for the comfort and convenience of the guests, and it was clear that the local committee, of which the Bishop was chairman and the Rev. Paul Birdsall the indefatigable secretary, had a thorough grasp of the details of their work. It was evident, too, that the Congress had been well advertised, particularly in the towns within a comparatively short radius from Albany, and the attendance from the state was its justification.

I was struck, secondly, with the evident desire of the general committee that men who represent only individual eccentricities should not be accorded place on the programme. It cannot be denied that a few years ago, the Church Congress had lost caste in the Church at large. It was felt that it was being used, not to bring the several great movements in the Church into touch with each other, but simply to exploit the "views" of men who were content to remain within the Church, while yet advertising their unfaithfulness to her. A museum of abnormal freaks, whether intellectual or physical, may often be interesting to the idle sightseer, and valuable to the student of psychology or of physiology. But the busy man, who looks upon deformities as a sad evil in human existence, has no pleasure in witnessing such, as a spectacle; while not being a specialist in abnormalities, he has no feeling that their close study will benefit either himself or them.

Now I am told that the present management of the Church Congress have determined that the museum specialties shall henceforth be dispensed with at their sessions. Certainly there were none such exhibited at Albany. From first to last, there was no speaker whose attitude struck one as directly disloyal to the Church. There were of course wide divergences of opinion expressed, and one felt that if only the point of view of the Church as the divine meeting place of God with man, the divinely ordained Fold in which the One Shepherd tends His flock, might only be thoroughly grasped by all, it would very largely simplify problems that were discussed from points of view that seemed to leave out God's plan for promoting human righteousness and human welfare. It would thus so clearly show what is the relation of the drama to the Church, and how the spiritual principles—spiritual forces would better express the fact—could be so used as to "furnish a solvent for economic

and social difficulties." Men would see, if they could once grasp this idea of the Church as the Kingdom of God, how it would furnish the key to so many of our present day problems, which, without it, seem so hopelessly locked in obscurity.

It was remarkable, too, what a thoroughly good spirit seemed to prevail throughout the discussions. Men differed, but they differed courteously, and they did not allow those differences to affect their attitude toward each other. Only once, and that on a political rather than a religious difference, was there the slightest manifestation of heat; and the observer from the floor felt that even there, a misconception of words of an eminent speaker, rather than the words themselves, were responsible for the mild contest.

The high water mark of intellectuality was undoubtedly reached in the discussion of the subject, "What is Personality?" in which professors from five colleges took part. One realized here how true it is that the man of great thoughts speaks in language "understanded of the people." The subject is of course one that requires deep thinking, not only in the speaker, but in the hearer as well. Yet every one of the five speakers succeeded in so expressing his thoughts as to permit the hearer to follow them, with only the intellectual strain which the subject itself demands. Of course the views of Personality expressed by the speakers were at variance, one with the other. It would hardly be expected that they would be otherwise. But the views expressed invariably showed a grasp of both the close relationship, and also the complete distinction between the personality of man and the personality of God. The subject was treated with a reverence which one does not always find in philosophic discussions, even among Christian scholars.

Concerning the subject of Catholicity, I felt with pleasure that the audience grasped that conception of it which is familiar to readers of The Living Church. It gave one a hopeful sense of sometime in this Church attaining that general united agreement upon the basis of Catholicity, to feel how truly sympathetic were the listeners. Yet I may say frankly that I appreciate the difficulties as to details of Catholicity which the first of the distinguished writers expressed in several questions, which the time limits wisely set by the Congress authorities compelled to go unanswered. I feel always that when difficulties are felt by one man, it must be realized that he speaks for many others, to whom also they are real. I hope that in the near future these difficulties which were so courteously and so frankly expressed by Dr. McKim in his final questions, may be severally discussed in The Living Church. I only regret that these might not have been treated as separate matters, leaving the entire time given to the subject, to the larger question of what constitutes Catholicity itself, rather than to the subsidiary issues which grow out of it.

I think we were all interested in learning, especially from Mr. Bentley of the Actors' Church Alliance, what is being done to raise the spiritual condition of those in the dramatic profession. I was surprised to learn how wide is the influence of the Alliance in the profession, and how large a number of actors and actresses are in touch with it. Mr. Bentley feels very keenly that the present "theatrical trust" is a serious menace to the reform movements which the Alliance seeks to effect. He declares that "trust" to be so largely dominated by the spirit of commercialism, as to make it almost impervious to the higher ideals of the Alliance, and at the same time to hold the members of the profession in so tight a grasp as to make their independent action in seeking reforms on the stage almost impossible. Mr. Bentley spoke of the helpful work done in the interests of reform by Mrs. Fiske, among others, and he urged Christian people to take the opportunity to see and to study her presentation of "Mary of Magdala" which she is now placing upon the stage in those theatres which are open to her, while remaining outside the "trust." The initial performance of the play in this country is given at Milwaukee this week. I confess to a serious *a priori* repugnance to witnessing a play which draws scriptural characters and scriptural scenes on to the stage; but yet I shall myself embrace the opportunity to witness its production—I understand our Lord is not introduced on the stage—and should be glad if Mr. Bentley's earnest wish might be largely acted upon by devout people in general. It may be wise to say in passing that this play has no connection with the recent revival of the so-called morality and miracle plays.

Perhaps a commendation of plays that are *positively* good by the Actors' Church Alliance might be helpful, both to those who put the plays upon the boards, and to the public, who would welcome the intelligence. The contrary suggestion of advertising plays as bad or as doubtful, would, however, in my judgment, produce the opposite of the effect desired. Evil on the stage must be combatted by laying stress rather upon that which is good than upon that which is bad. I quite agree with Mr. Bentley that it is the duty of Christian people, not only to eschew the bad but also to *patronize the good.* There, most effectively, can they bring to bear a moving influence upon the commercialism which controls the stage, and which is most susceptible to the influence of the pocket-book. Shall we say that it may be the *duty* of Christian people to become patrons of that which is pure and inspiring in dramatic art, and to show that patronage in the practical channel thus suggested?

This consideration would be incomplete without an appreciative mention of the reverent service at the Cathedral with which the Congress opened, the noble words of the preacher on the occasion, the Bishop of Long Island, and, last but not least, the excellent arrangements for rendering the music at the several daily sessions, at which, accompanied by piano and flute, one of the city choirs of Albany or of Troy, was assigned to each session. This, like every other detail of the week, was admirably executed.

Frederic Cook Morehouse.

WE HAVE little relish for controversy with periodicals of other religious bodies, and seldom deem it helpful to comment on their criticisms of The Living Church and that which appears in it, or, indeed, on their criticisms of the Church. The position of this Church on mooted questions can easily be learned by anyone who will read the standard works relating to her history and doctrine, and thus the running fire of controversy into which a journal so easily falls, seems to us unnecessary.

Occasionally, however, an exception seems wise, and a query which we find in the *Sacred Heart Review* (R. C.) may present such an instance. That paper says:

"H. W. Barnes, writing in The Living Church (Protestant Episcopal), says:

"'After the sixth century there was a division in the Church. The voice of her councils was no longer the voice of God, for there were two voices.'

"This is a very convenient theory for Protestant Episcopalians. But how do they explain the promise of Christ to the Church that He should be always with her, and that the gates of hell should not prevail against her? Surely if the Church became corrupt and divided, His promise was not kept."

We reply, the voice of God has many forms of utterance. Adam and Eve heard it in the garden. Elijah heard it, not in the fire or the whirlwind, but as a still, small voice; yet God spoke to Job "out of the Whirlwind." He communed with Moses on the Mount, and spoke to the Children of Israel through the prophets. The voice of God spoke audibly from heaven more than once while our Lord was on earth. It came to St. Paul as he traveled.

Then He spoke through the Church; and there again He spoke in divers manners. Sometimes it was through councils; sometimes by the mere agreement among Christians; sometimes personally to individuals; sometimes, when His chosen servants in high places were apostate, He spoke through such humble voices as that of Athanasius the deacon.

He never said His Church would not be torn with dissensions. It has thus been torn many times, and the rents are not yet mended. Many are praying that outward unity may again speedily be vouchsafed the Church.

But the gates of hell have not prevailed against her, even in this time of her distress. By her fruits she may still be known; and the Spirit of God has never abandoned her.

We ask our contemporary: were there not "two voices" when Pope and Antipope hurled maledictions at each other? Was not the Church "corrupt" when Alexander VI. depraved the holy see so that men saw only abominations in it? And if so, will our contemporary maintain that "His promise was not kept"?

Our friends of Rome forget that the evils resulting from our sad divisions are not exclusively Anglican difficulties, and that if "Surely if the Church became corrupt and divided, His promise was not kept," the judgment would rest heavily upon every form of Christendom.

The happy day of reunion will be near when Christians of all names are more ready to look to their own faults and limitations than at those of other Christians.

THE printed reports in the secular papers regarding the California priest who stopped in his sermon to ask that a woman, sitting toward the front, would remove her baby from the church, followed by the signed "notice" sent next day to the daily paper to the effect that "Rev. —— ———, rector of ——— church, need have no fears that the parents whom he so grossly insulted from his pulpit Sunday, will ever trouble him with their presence again; and he is hereby requested to read Matthew xix. 14," remind us of the following story of a visitation by Bishop Nicholson, for the truth of which we can vouch:

The Bishop was in the lumber region of northern Wisconsin. The little church was crowded to the doors, many people standing.

A woman, holding a little child, became uneasy as the latter began to whimper. Those near her began to scowl.

The Bishop spoke louder. The baby followed his example, and developed a lusty scream. Men and women near by whispered to the woman to remove the child. The poor mother tried in every way to quiet the child, but without success.

The Bishop, proceeding with his sermon, recalled that his trousers pocket had contained some gum drops, that had been stored there as a precaution in case of irritation of his throat, which had been causing him some inconvenience. He felt for his pocket, while continuing to speak, now at a fortissimo scale; there were still a half dozen gum drops remaining.

Pausing in his remarks, the Bishop walked quietly to the pew where the embarrassed woman held her child, and patting the latter on the head, put one of the candies in its mouth. The effect was instantaneous. The sugar coating quieted the child.

The Bishop handed the remaining gum drops to the mother.

"Don't go out," he said; "these will keep the little one still." Then he returned to the pulpit and resumed his sermon.

After the service, the Bishop, according to his custom, greeted the people as they emerged from the church. The mother, with the baby—now quiet and contented—approached him.

"Oh, sir," she said, "it was so good of you to give those candies to my baby. I had walked and carried the baby five miles, from a lumber camp, just to be here at this service. I am a Churchwoman, and I could not leave the baby behind, and so badly wanted to come. The men wanted me to go out, but I couldn't do it."

"Is the baby baptized?" asked the Bishop.

"Oh yes, sir; I'm a Churchwoman, but I live off where I can't often get to church, and the baby had to go with me."

Thus was one woman drawn more closely to the Church she loved, by the same embarassing cause which, at other hands, had repelled another.

Tact such as this endears the missionary, be he Bishop or priest, to his people.

TO OUR great regret, two Greek phrases used by our correspondent, Mr. W. W. Barnes, in his letter published last week under the head of "Terminology," were inadvertently omitted, their absence not being discovered until too late. Mr. Barnes had used the term ἐπίκλησις ἁγίων as the equivalent of our phrase "Invocation of Saints," and the term ἐξομολόγησις as substantially identical with the Latin *Poenitentia* or English *Penance*. It is these two Greek terms that were left blank in his letter as printed.

We greatly regret that the error should have been made, and beg to tender our apologies for it.

ANSWERS TO CORRESPONDENTS.

G.—The Pro-Anaphora is that part of the Communion service preceding the *Sursum Corda*. To use it as a separate service would be unliturgical. The practice to which you refer is probably that of using the so-called Ante-Communion service alone, which practice, though liturgically an unhappy one, is yet recognized by our rubrics as permissive.

SACERDOS.—You ask further information concerning the altar lights at evensong, beyond our recent statement that there are no definite rules as to the number, nor fixed precedent as to their use. The common usage is to have a six-branched candlestick on either side the cross, standing on the gradine. Sometimes there are two of these on each side, and, especially on high festivals, there are many additional lights added, according to convenience. Dearmer, however (*Parson's Handbook*), believes that the ancient English practice was to light only the two altar lights, whether at the Eucharist or at vespers, except on red letter days, when these were doubled, and at great festivals, when this number was again doubled, and he deprecates the use of the branched candlesticks. The latter, however, are a convenience, and no principle whatever is involved in their use. We repeat, that the symbolism is in the light itself, and not in the number or arrangement of separate lights, which latter are unimportant.

MISSIONARY PROGRESS.

AS SEEN BY THE BOARD OF MANAGERS.

AT THEIR session on October 14th, the Bishop of New Jersey presided. The General Secretary reported concerning a series of public Missionary Meetings which is to be held in New York and Brooklyn during the first week of the coming Advent; these meetings having been arranged by the Conference of the clergy of the city which meets monthly at the Church Missions House. The movement was warmly commended.

ALASKA.

From Alaska letters were at hand from Bishop Rowe and several of the missionaries. Writing from St. Michael about the middle of September, the Bishop was expecting to leave almost immediately *en route* to Nome, and then to proceed to southeastern Alaska about the middle of the present month. Dr. John B. Driggs, missionary at Point Hope, north of the Arctic Circle, was heard from. Among other things he said that tin had been found near the Noatok river. He is hoping to have a class for Confirmation when Bishop Rowe comes, which he understands will be next summer. Mr. A. A. Selden, who went to Alaska several years ago to assist with the building operations, reports that he has retired from the Mission. It was stated that the Rev. H. H. Gowen had rendered great assistance to the Society during the summer in arranging for the transportation of missionaries from Seattle to the field, when the Board put on record its cordial appreciation of his services and its thanks to him for the same.

PORTO RICO.

The Rev. H. B. Thomas of Wellsburg, W. Va., was appointed as missionary to Ponce, Porto Rico, in the room of the Rev. E. Sterling Gunn, resigned.

CHINA AND JAPAN.

Letters were submitted from the Bishops in China and Japan. Bishop Graves writes that, raised in the field, they have $4,500 (gold) for St. Luke's Hospital and $7,000 (gold) for the new building for St. John's College, besides which, during the past year, they raised $2,000 (gold), which was all used in paying for work in China. The Bishop also said that work was to be begun on the Mary A. E. Twing Memorial building of St. Mary's Hall in September. The Bishop of Hankow's appointment of the Rev. Amos Goddard, recently graduated from the Philadelphia Divinity School, was approved and the necessary appropriations made for his salary, etc., the alumni of the Divinity School having undertaken the expense of sending Mr. Goddard to the field and maintaining him there for three years. The Bishop of Hankow's appointment of Miss Alice M. Clark of Skaneateles, N. Y., as missionary teacher in his District, was also approved. Miss Clark's support will be provided from the Woman's Auxiliary United Offering of 1898.

MISCELLANEOUS.

It was stated on behalf of the Auditing Committee that the Annual Reports of the Treasurer had been examined and certified to as correct by the signatures of all the members.

The Rev. Dr. J. Lewis Parks, rector of Calvary Church, New York, was elected to membership in the Board to fill the vacancy caused by the death of Dean Hoffman. He has since accepted the election.

HOW LITTLE do some people realize that the spirit of their lives will reach out to help and uplift humanity for all time! Little do they dream that, like the exquisite perfume distilled from dead rose leaves, the fragrance of their unselfish deeds will sweeten and beautify the world long after they have passed away. On a higher plane they will realize that what they deplored as failure was, in truth, the noblest success.

It is one of the saddest commentaries on our national ethics that those who have tried with all their might to live up to the best they know are looked upon as failures if they have not accumulated money, written a notable book, achieved distinction in science, art, music, or some other field, or done some high, heroic deed that attracts the world's attention.—*Success.*

LONDON LETTER.

London, October 7, 1902.

THE customary annual commemoration at St. Saviour's, Southwark, since its restoration as a collegiate church, of Dr. Lancelot Andrewes (1555-1626), Bishop successively of Chichester, Ely, and Winchester, took place this year on Sunday last, with an offering of the Holy Eucharist at the altar of the Lady Chapel and also with a special service at the Bishop's tomb in the chapel. The tomb originally stood in a little chapel, called the Bishop's Chapel, projecting eastward from the Lady Chapel; but when that was pulled down some 70 years ago, it was removed to its present site at the back of the great stone screen of the High Altar. The inscription in Latin, which is derived from Archbishop Laud's diary, reads in English as follows: "In the year 1626, September 21 [mistake for the 25th], on Monday, about four o'clock in the morning, Lancelot Andrewes, a most worthy Bishop of Winchester, a light of the world, died," the tablet further recording that he reached the age of seventy-one.

In further relation to Bishop Andrewes, it is interesting to know that Messrs. Methuen are soon issuing a complete edition of his *Devotions*, by the Rev. F. E. Brightman, of the Pusey House, Oxford, who has had the work in preparation for many years. Presumably it will be based on the MS. in Greek (discovered in 1892) of the autograph copy of the *Preces Privatae Quotidianae* which the Bishop himself used, and which was his dying gift to Archbishop (then Bishop) Laud. On the outside of the vellum cover is this inscription in Dr. Laud's handwriting: "My reverend Friend, Bishop Andrewes, gave me this Booke, a little while before his death—W. Bath et Wells." The new edition of this unique classic of devotion will surely merit distinction amongst the editions already existing; but it is hardly conceivable that it will ever rival, much less supplant, in popular use James Parker & Co.'s (Oxford) edition, containing two such inimitable translations of the work as those of Part I., by John Henry Newman, and Part II., by John Mason Neale.

Messrs. Macmillan's list of announcements for the autumn season includes the *Life* (in 2 vols) of the late Dr. Westcott, Bishop of Durham, by his son, the Rev. Arthur Westcott, and Miss Christobel R. Coleridge's *Life* of the late Miss Charlotte M. Yonge. Amongst Messrs. Rivington's forthcoming books is *A History of the Church in the United States of America* (Oxford Church Text Books), by Dr. Coleman, Bishop of Delaware.

Three stained-glass windows, together with a mural tablet of alabaster, have been placed in Cranbrook church, Kent, to the memory of the Rev. William Eddy, vicar of the parish from 1591 to 1616. The donor of the memorial was the late Robert Henry Eddy, of Boston, Massachusetts, a descendant of the vicar, who bequeathed $5,000 for that purpose. The memorial was unveiled yesterday week by Mr. C. H. Fiske, one of the trustees, who came to England specially for the occasion, and was dedicated by the Archbishop of Canterbury.

A brass tablet has been erected in the south aisle of Christ Church Cathedral, Oxford, to the memory of Dr. Bright, late Professor of Ecclesiastical History at the University.

Apropos of the reference made in last week's *Church Times'* letter from its correspondent in the United States to the difficulty the Roman Church authorities there have "in keeping their youth out of secular colleges," it appears that here in England there is an ever-growing tendency on the part of parents who are Romanists amongst the upper and middle classes to send their sons to Eton, Harrow, and other fashionable public schools. This fact was forcibly brought out during the past summer at a Conference of some 20 headmasters of secondary schools in connection with the Anglo-Roman body. The rector of the Jesuit college at Wimbledon stated that from his intercourse with the parents of their young co-religionists at the public schools he had learned that with them it was "a question of social advantages." The Conference expressed a strong desire that some means should be taken to bring more generally before the lay members of the Church of Rome in England the recent pronouncement of Pope Leo upon non-Roman Church secondary schools, and also the pastoral letter of Cardinal Vaughan on the subject.

The first Worcester Diocesan Conference under the presidency of the present Bishop (Dr. Gore) was held in the Shire Hall, Worcester, on Tuesday and Wednesday of last week. Amongst others present of the clergy and laity of the Diocese were Canon Knox-Little and Earl Beauchamp. The Bishop, in his notable address, said he had hoped after seven months of hard work as Bishop of the Diocese he should feel he had "emerged from the preliminary difficulties," and should see his problem before him as "something most mighty and serious indeed." But he had to confess he was "very far from such a position." The work required of a Bishop of that Diocese—almost 500 parishes, with an average population of nearly 3,000 people—did seem to him to be "impracticably vast." His work involved attention to cases "where it is not claimed or wanted, but needed." In a great many of the matters requiring his personal intervention, the Bishop, unless he has had a special training, "is entirely strange." And the burden was such as to "crush the life and spirit out of a man before he had fairly begun." He was not saying that because he wished to complain; but because he wished to impress upon his hearers, if he could, that it was "a bad policy—utterly bad policy—in any Church, in any responsible society, to lay so exaggerated a burden upon its chief officer, as—unless he was a giant in physical, mental, and spiritual capacity—to make it impossible that the work could be properly done." He did not think—saying this with the "profoundest feeling of its importance"—that an episcopal system "which did not admit of real episcopacy"—that is, effectual supervision—"was being given a fair chance." We have had "great spiritual revivals in the century past, Evangelical, Catholic, and Ethical"; they "stirred the energies of the Church"; and they brought to the front, as every revival of life in an old community must do, "a peremptory requirement for the re-adjustment of the old ecclesiastical machinery." But the "mere weight of the inert mass," aided by a good deal of "wilfulness and narrowness in ecclesiastical parties," had "too long delayed such adjustments." Meanwhile, the religious revivals have been dying down, and the ecclesiastical machinery has "been left inadequate for the work which they had helped to create." He was only trying to help them, as a Diocese, to realize that they were needlessly leaving too much to the "solitary judgment of an individual"—the Bishop—which was certainly not the "Catholic ideal of the episcopate," and made by far too little provision for "continuous or corporate administration"; and in the case of their Diocese it was imperatively necessary "that the area of administration should be reduced"—Birmingham having a See of its own. As to his official place of residence, the Bishop said he had determined to live at Worcester—not at Hartlebury—where he would be more accessible to his clergy, and near to his Cathedral. The Castle, however, remained legally with the Bishop, but five of the leading laymen of the Diocese—Lords Beauchamp, Cobham, Dudley, and Windsor, and Sir John Hodder—had very generously agreed to relieve him of the burden of keeping it up. With regard to the Education Bill (discussed by the Conference), the Bishop said: "We claim the fullest liberty in all schools provided by the Church to teach the children of the Church the Bible on the basis of the Catechism by means of teachers appointed by the Church. This claim we cannot abate." The most real obstacle to a settlement was "the unreasonable demand that the State should give a preference to undenominational religious teaching or constitute undenominational teaching—which is a shifting sand—the State religion." In concluding his address, Dr. Gore spoke upon the training and supply of clergy, a subject also down for discussion. First, he would speak a word to those who found themselves "set ministering alone among many thousands." He would beg them to remember "both the stringency and the limits of their responsibility." They must correspond to the uttermost with the "stern requirements" of God, who was not a hard master but a bountiful Father. But on the other hand we are only responsible "for doing our best wherever we are stationed." What they wanted was "not so much more clergy as good clergy." In supplying vacant clerical places in the future, he implored his clergy and the churchwardens of the Diocese to help him all they could "in keeping out unworthy clergy." And in ordaining clergy, they must not "sacrifice standard, moral or intellectual." Let the "possibilities of a call" to Holy Orders be set before all, rich and poor alike. Let the thoughtful clergyman keep his eye on "promising boys." If they have a desire for Holy Orders, and he has satisfied himself that they are capable and fit applicants, "let him interest his parish in them, and gain funds locally to give them further training." For those who seem to have a vocation for the Priesthood there are religious societies among us who have made a beginning in "supplying an absolutely gratuitous education and training of such a character as to sift off the unworthy, or the unfit." The society of the Sacred Mission had begun to do this "with some remarkable promise of success," and the Community of the Resurrection is "following suit." If they said these societies are of "a particular color," there is no reason at

all "why people of another ecclesiastical color should not do exactly the same." The Church of England is at present "behind all other Christian bodies, and behind their own pious ancestors," in supplying applicants for Holy Orders "with the means of testing and realizing their vocation." They wanted a revival among them of public spirit, "which should make the whole body of Churchmen recognize that they must spend and sacrifice themselves and their goods for the Church of Christ, and the maintenance of the work, the need of which was never more manifest than it is to-day." In connection with the Conference, a largely attended evening meeting for men was held in the Public Hall, at which the Bishop of Worcester presided, and gave an address on "Making the Best of Oneself." Men, generally speaking, he said, were positively "magazines of force and power undeveloped, unused, and wasted." Of course, there were differences of faculty between them, but as they looked steadily on human life, and thought of the young life going out into the world, "the thing that impressed itself upon one's mind was not the difference in faculty, but much more the extraordinary difference between the extent to which different men make the best of it."

The Archbishop of Canterbury attended, on the 2nd inst., the commemoration of the 75th anniversary of the opening of St. David's College, Lampeter, Wales. Among the other guests were the Bishops of St. David's, Llandaff, Bangor, and Exeter, the Vice-Chancellor of Cambridge University, and the Principal of Jesus College, Oxford. The Archbishop, who was the guest of the Lord Lieutenant of the county, drove in from Highmead, and was met at the borough boundary by the Mayor and Corporation, who presented an address. Therein they said: "We desire to welcome your Grace out of respect for your high office. The successor of St. Augustine must always wear the reflection of the glory of thirteen hundred crowned years of history, but perhaps your Grace will pardon in a Welsh Corporation a touch of pride in receiving you in the home of a Christianity more venerable even than that." After some remarks by the Archbishop in reply, and also in accepting an address from the local Rechabites, a procession was formed to St. Peter's Church, where a service was held and a sermon preached by his Grace on the great value of what is ordinarily called secular knowledge, when associated with spiritual knowledge. Luncheon was afterwards served to a very large company of the Old Alumni and special guests, Principal Bebb presiding. Lord Tredegar, in giving the toast of "The Archbishop of Canterbury," referred to his Grace as "The Primate of England." The Archbishop, in his very ready and facetious response (hardly, however, respectful enough towards the memory of his truly great predecessor, St. Thomas of Canterbury), said that he did not quite know "what the Archbishop of York would say if he were here," for the title of "Primate of England" belongs alone to him. "Centuries ago it was decided that the Archbishop of Canterbury was to be Primate of All England, and the Archbishop of York was to be Primate of England. The only thing allowed to the Archbishop of York is that he may carry his cross in my Southern Province. He is allowed to carry it on condition that he subscribes £50 a year to the shrine of St. Thomas à Becket in Canterbury Cathedral. I am sorry to say that the £50 a year has disappeared. When I ask his Grace to be good enough to fulfil the condition, he rather implies that, instead of fulfilling the condition, he would rather give up the right. . . . I do not know whether in this part of my Province it would be quite safe to call à Becket 'Saint Thomas.' Some people do not think he was anything of a saint at all. Other people look on him as a very great saint because he resisted the King—which some folks consider to be the very essence—the very acme of excellent conduct—he resisted the authority of the State. What could be more glorious? . . . I take no part either on one side or another, only the shrine in a certain form still exists, and I would like to get the £50." (But did not his Grace himself resist King Edward just a little bit in refusing to wear a mitre at his Majesty's Coronation?) The Archbishop, in conclusion, said that St. David's is "an exceedingly useful place" to the Church, and is showing "greater and greater promise." The College owes its existence to Dr. Burgess, Bishop of St. David's (1803-25), and also to the bounty of many of his clergy, the donor of the site being the lord of the manor, Mr. Harford, the hero of Hannah More's *Cælebs in Search of a Wife*.

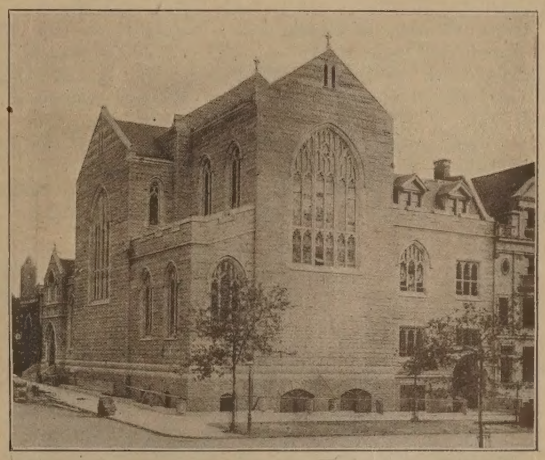
J. G. Hall.

The real secret of an unsatisfied life lies too often in an unsurrendered will.—*Selected.*

NEW YORK LETTER.

The splendid new St. Ignatius' Church was formally opened last Sunday morning. Low Masses were celebrated at 7 and at 8, and a solemn Mass was said at 11, when a sermon was preached by the Rev. Dr. George M. Christian, of the Church of St. Mary the Virgin. Bishop Grafton of Fond du Lac was celebrant. At 4 the same afternoon solemn vespers were sung. The new St. Ignatius', as has already been published, is located on the upper West Side, roughly speaking about half way between Central Park and the Hudson River, and about opposite the middle of the Park. On all sides of it are splendid residences and apartments demanding liberal incomes that one may occupy them. The new church takes the place of old St. Ignatius', located near the corner of Fortieth Street and Sixth Avenue, and fronting the Bryant Park, a part of which formed the old reservoir on Fifth Avenue and is now being covered with the new Public Library.

The new St. Ignatius' is one of the most attractive religious edifices erected in New York in recent times, though the size and shape of the lots have necessitated shallow transepts and sanctuary. The building is of the perpendicular English Gothic, and the exterior is of Indiana limestone. At the entrance in Eighty-seventh street a Gothic porch, with oak screens, is an attractive feature. The church has a lofty vaulted ceiling



ST. IGNATIUS' CHURCH, NEW YORK.

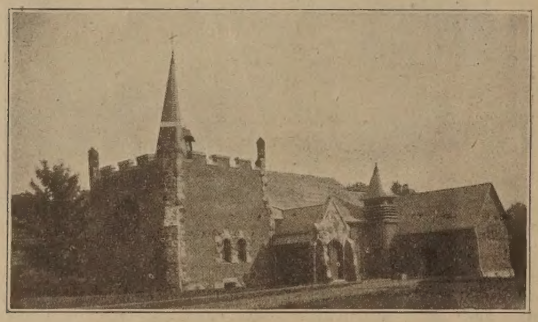
of oak, with trusses of heavy timber. Supported by the cross beams are light, graceful crosses, carrying out the Churchly design of the roof. The interior walls are of gold and buff brick and Indiana limestone. The floor is of white and green terazzo, a new composition, and instead of pews there are to be open benches of oak. The organ, which was brought from the old church and has been rebuilt, occupies a loft in the south transept, and the choir is in a gallery to the left of the sanctuary. Beneath this gallery is a little chapel called the "Bell chantry," a memorial to members of the family of Isaac Bell, who were members of the congregation for many years. At the right of the chancel is the Chapel of the Blessed Sacrament. It contains a beautiful memorial altar of a peculiarly rich alabaster in reddish brown and white. This altar and all the memorial objects and decorations of the chancel were made from designs by Charles C. Haight, the architect of the building. The high altar is of marble, and was brought from the old church, as was the font. The credence table is of carved Indiana limestone, and is a memorial to Blanche Tyler Trowbridge, a young girl. The floor of the chancel and chapel is the most beautiful ever placed in a New York church. It consists of marble slabs of several shades set in a mosaic pavement. The marble is yellow Sienna, Irish green or Royal Connemara, and fleur de pêche, a marble of deep shaded reds. The pulpit is to be a memorial, and will be of carved oak with a marble base. The stalls and sedillia, which are not yet in place, will also be memorials. The altar rail is of Indiana limestone. A rood beam of oak, bearing a cross, from which depend the seven lamps, crosses the church at the entrance to the sanctuary.

St. Ignatius' Church was incorporated on Dec. 11, 1871. Its first rector was the Rev. Dr. Ferdinand C. Ewer. For the first six months the congregation worshipped in the Church of the Holy Light in Seventh Avenue. It then rented a church

belonging to the Holland Reformed Church in West Fortieth Street facing Bryant Park. In the fall of 1874 this building was purchased and occupied until about two years ago, when it was sold for $209,000 and the present site purchased. The new church has been in course of construction about sixteen months. The crypt of the church has been used for service for about six months. Dr. Ewer died on Oct. 10, 1883, and in the following May the Rev. Arthur Ritchie, the present rector, was called from the Church of the Ascension, Chicago.

Invitations have been sent by the Secretary to every member of the Board of Trustees of the General Theological Seminary, asking for nominations for the office of Dean. As is well known, these trustees are scattered widely, and this action is taken in order that all members of the corporation may have a voice. According to law an election may not take place until three months after nominations have been closed. Hence, nominations having been received, and the required time having elapsed, a meeting will be called in this city, and nominations formally made. An election may not take place until a second meeting is held. As yet no nominations have been received. Discussion of this man and that is going on, but it is discussion merely. The only thing that seems settled is that the policy of the late Dean in the matter of the plan of buildings forming the Seminary shall be carried out, when funds permit. It is said the special meeting, not yet called, can hardly be held this year, and that election is not probable before next March.

Grace Church, Millbrook, was consecrated on Oct. 15th. The foundation stone of this splendid new edifice was laid on September 16th, 1901, by Bishop Potter. The site is a beautiful one, church and rectory being on extensive grounds given by Mr. John D. Wing of New York and Millbrook, senior warden for many years. The building is, as Bishop Potter said, unmistakably a church. Within it are many memorials. The parish is a typical country one, ministering to many families from New York, whose summer homes are here, and to the



GRACE CHURCH, MILLBROOK, N. Y.

village people. Bishop and Mrs. Potter arrived on Wednesday morning. The annual meeting of the Dutchess Archdeaconry was held the same day. For the service at eleven o'clock Bishop and clergy robed in Thorn Memorial Hall, kindly lent for the occasion by the Board of Education, and proceeded to the church across the street. At the church door the procession was met by the vestry and choir. The instrument of donation was read by Mr. Wing and that of consecration by Archdeacon Ashton. Evensong and sermon were by the Rev. Dr. George M. Christian. Bishop and Mrs. Potter remained in Millbrook until Thursday, guests of Mr. and Mrs. John D. Wing. The offerings for the Archdeaconry amounted to $60.

St. Luke's parish, Brooklyn, celebrated on St. Luke's Day the sixtieth anniversary of its organization. On the eve of the festival the combined choirs of St. Luke's and the Cathedral of the Incarnation rendered a musical service. On the festival there were two celebrations. On Sunday following, the morning services were as usual, and the evening preacher was the Rev. Dr. George R. Van de Water of New York.

A number of persons began work in the neighborhood under the auspices of the Church of the Holy Trinity and organized in 1835. A stone edifice, 60 by 45, was built on eight lots, between Atlantic Avenue and Fulton Street, on Clinton Avenue, given by George W. Pine. The Rev. D. V. M. Johnson was the first rector and the Rev. Thos. W. Coit and R. C. Shimeall were afterward identified with the work.

Financial embarrassment caused the dissolution of the church in 1841, when the church property was sold. St. Luke's Church was organized before the year was out, however, was incorporated on December 27th last year, and admitted into the union of the convention in 1842. Dr. Johnson continued as rector until April, 1842, when the Rev. Dr. Jacob W. Diller became rector.

REV. H. C. SWENTZEL, D.D.

The property owned by Trinity Church was purchased, the parish grew largely under Dr. Diller, the building was enlarged and, in 1869, it was made a free church, the pew rent system being abandoned. In December, 1879, Dr. Diller resigned and was made *rector emeritus*. He was burned to death in the disaster to the steamboat *Seawanhaka* on June 29, 1880. His daughter, who was severely burned at the same time, died a few days later.

The Rev. Dr. George Van de Water served as rector for seven years and on February 1, 1885, the late Rev. Dr. E. A. Bradley was called from Indianapolis. He found the parish depleted on account of the destruction by fire of the church, but under his administration disintegration was checked and in four years a parish hall was built. The Rev. Dr. Henry C. Swentzel was called from St. Luke's Church, Scranton, Pa., and assumed charge of the parish as rector on May 1, 1892.

The Young Men's Christian Association has been at work in the Eastern District of Brooklyn, for six months, and has raised, it is said, about $150,000. Efforts are now making to increase the sum to $250,000, some of the money to be laid away as endowment. It is now stated that negotiations are about concluded for the purchase of Calvary Church (the Rev. Dr. C. L. Twing, rector), located at Marcy Avenue and South Ninth Street. It is also stated that the parish is desirous of selling and removing to the Eastern Parkway or to some other good location in that vicinity. The property is said by the Association people to be worth about $40,000. The parish has a membership of 165 and a Sunday School of 250. Advancement of other interests is also likely to interfere with parish buildings of another Brooklyn church. The Brooklyn Elevated Railway will purchase, it is said, a part of the property of Christ Church, Bay Ridge. The purchase will enable the inauguration of a direct elevated route to Fort Hamilton, and will mean the removal of parish buildings, which are of wood and not new. Asked about the matter a few days ago, the rector, the Rev. Bishop Falkner, said plans of the parish are at sea, but that if the sale were consummated a handsome new church would be erected on Second Avenue.

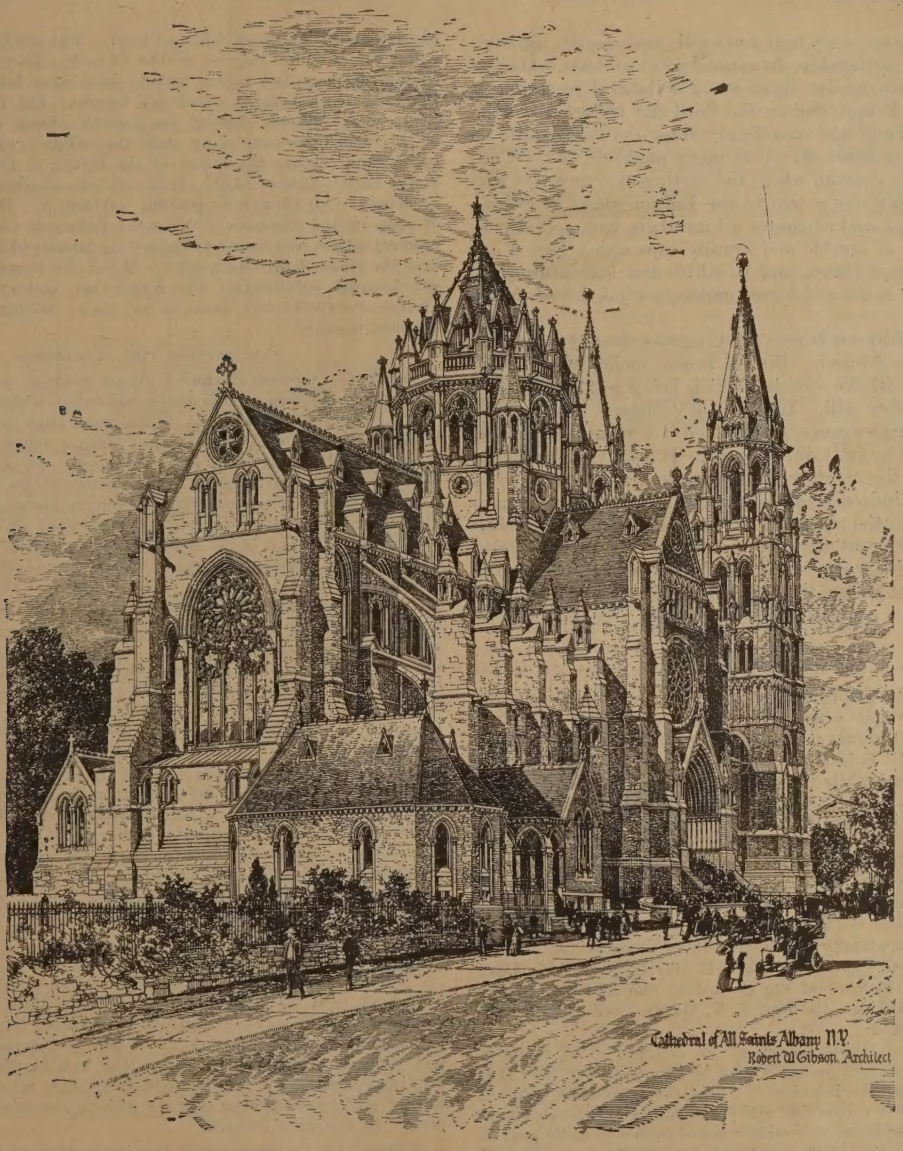
Two new windows, both memorials, have recently been placed in St. James' Church, Newtown, Long Island. One portrays the Resurrection and is in memory of Mr. John J. Moore, for many years warden, and the other, portraying Christ the Counselor, is in memory of members of the Moore and Rikker families. The rector of St. James' is the Rev. E. M. McGuffey. At Dunton, a beautiful rectory adjoining the parish house has just been completed and is now occupied by the minister in chrage, the Rev. Melvin Honeyman.

THE RELIGION OF THE NAVAHO BLANKET.

It is a religion to make a Navaho blanket. Through the kinky, bristling twine of the warp are woven the hopes and aspirations of an immortal soul. In the warm colors are expressed the ardors of passionate hearts—the sand-storms they have faced, the cloudbursts under which their backs have bent, the smiling sunshine that has dried their wool, all the adverse and the good fortunes that have befallen are wrought into the intricate designs. The squaw prays as she pushes the wool-card; she prays as she twirls the distaff in her hand or rolls it on her thigh, she prays as she arranges the healds; she prays as she lustily pounds down the woof-strands with her scrub-oak batten. A blanket is all a prayer, a human document, a biography bright with the joy-tints of canary yellow, dark with the olive green of pain. One is drawn to it because one's heart is moved by its ineffable, intangible humanness. One is strangely moved to both laughter and tears by its exquisitely variant colors, each expressing an emotion, by its warmth of blended fibers, each throbbing to a note of triumph or of woe.—William Justin Harsha, in the *Southern Workman*.

The Church Congress

THINGS which in some measure helped the Church Congress of 1902 to strike twelve, for it did do that, were the weather and the coal strike. Bracing autumn air and for the most part a clear sky will do wonders for any body of men, however dignified. If anything might be lacking it was supplied at Albany by the leaves of the trees, which were turning into autumnal shades. Views over the river and out upon the hills were easily had, for unlike Boston and New York, the Empire State's capital city is not so large that one can forget that country scenes exist. As for the coal strike, just on the eve of settlement, as all hoped, it furnished speakers points with which to recall their hearers to themselves—sometimes, it must be confessed, to rouse them up, for writers of first papers at Church Congresses must be dignified, must lay foundation arguments, and foundation arguments are not always light reading.

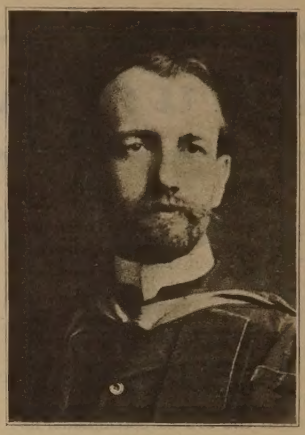


As Bishop Doane pointed out, *Dutchmanship* when trained becomes good Churchmanship. And who could better train that than the Bishop of Albany? Thirty years of residence here has made him the first citizen of the city, in many respects. Most of us think of him as prominent in the House of Bishops, or leading spirit in the Board of Missions, or indefatigable in the Church at large. At home, however, he carries honors of a high order, for he is to Albany much what Bishop Stevens was to Philadelphia. Whether it was converted Dutchmanship or not, certain it is that the religious atmosphere of Albany was prevalent. In New York City, business seems to swell up and drown almost everything else. That is, it does until one stays there long enough to become accustomed to the deep water. But Albany is smaller, and the better air is felt, even by a stranger, the first day. It was so at the Church Congress. May be it was old St. Peter's beautiful parish church, that was on the way from hotel to hall. May be it was Bishop Doane, assisted by the many excellent Church people who helped to make the Congress a success, not alone in the speeches, but in the larger sense.

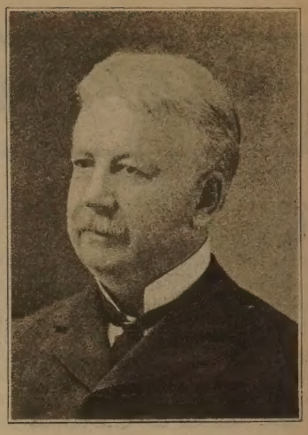
Afternoon diversions at the Congress were well planned, and all were enjoyed. At four on the opening day Mr. Starnes of London gave a recital on the organ of All Saints' Cathedral. The organ is among the finest in America, and it has the advantage of being in one of the most admirable interiors in America for the purpose of being heard to advantage. There is a good deal in surroundings, even when one listens to good music. Every chair in the great nave and transepts was occu-

REV. GEORGE HODGES, D.D.,
Dean Episc. Theo. Sch., Cambridge.

W. C. DOANE, D.D., LL.D.,
Bishop of Albany.



REV. J. A. LEIGHTON, Ph.D.,
Prof. Hobart College.



C. E. PATTERSON,
Albany.

pied. The selections were well rendered, and nearly all were modern, if not in authorship, in arrangement at least. On the afternoon of the second day there was a delightful reception at the home of Mrs. Pruyn, and on the third day trolley cars—the trolley cars of Albany are exceedingly long, and carry quite as many people as a railroad car—took many members of the Congress to Watervleit arsenal, where the casting of a gun was witnessed. On another day a trip to the Edison works at Schenectady was planned, and of course all members took occasion to look over the pile of marble and granite into which New York has poured twenty millions, and in which her legislature does much it ought not to do, and leaves undone a whole lot of things it ought to do.

Papers and addresses before the Congress showed strikingly the one-ness of the Church. Bishop Doane spoke, in his opening welcome, of Catholic verities, which being established, left all to wander as they will. He said the Congress would prove on how many things we agree, and also on how many things men may differ. The Congress did so prove. It used to be said that the Congress was the creature of a party in the Church. If it were ever true, as indeed it once seemed to be, it is so no longer. There were men on the platform of varying temperaments, who look at truth in different ways, but here there was entire loyalty to the Church, and a recognition that the place of the Church is among men and not among the clouds, and of a necessity to labor for Catholicity that comprehends both verities and the value of souls.

THE OPENING SESSION.

Bishop Doane's well-modulated voice, so familiar everywhere, sounds at its very best when heard in his own Cathedral. The Bishop was the celebrant at the opening service of the Church Congress, held in All Saints' Cathedral. It was Tuesday, an ideal Autumn morning, and while the congregation was not large, it was made up of scholars, women as well as men. The scholarly character of his hearers, and of those who may be expected later on to be in attendance at the Congress, was remarked by Bishop Burgess, who gave the formal address. The full choir was in the chancel, and rendered beautifully the entire musical parts of the service, especially so Stanford's *Te Deum* in E flat, Martin's setting of the Nicene Creed in C, and the same composer's *Gloria in Excelsis* in C. Besides the Bishops already mentioned, there were in the chancel the Rev. Drs. Chas. C. Tiffany and Thos. R. Harris, New York, Dean Robbins and Canon Fulcher of the Cathedral, the Rev. Dr. George D. Silliman of Stockbridge, the Rev. J. N. Marvin, and the Rev. Dr. William Prall of Albany.

Work upon the Cathedral having been resumed after an interruption of almost fourteen years, it may be proper to say here that striking things about the interior of this already splendid pile are the admirable acoustic properties, and the noble proportions of nave and chancel. Bishop Burgess could be heard perfectly while preaching, and music and voice of the celebrant were distinctly audible in every part. As for architectural effect, it was worth going far to witness.

THE SERMON.

The theme of the address was from the Communion Office, "Do this in remembrance of Me." It was a plea for place of the Holy Communion in religious life. Without it, the life and teachings of our Lord would speedily have been forgotten. The most selfish of men is the deist. He is self-centered. As over against him, stands the man who, if of one temperament, worships in the Cathedral, or if of another, in the Quaker meeting-house, and who is controlled in large degree in his actions by his gratitude to Christ. The scholars of the Church will come to this Congress of the Church. They will not come to change theology, but rather to help each other better to understand the faith the tenets of which are known. The Church that shuts her scholars up has stunted her growth. Some questions will not be discussed here, any more than the children of a family get together and discuss the honor of the father of that family, or the virtue of the mother of it. It is only the shallow mind that scoffs at dogma. No Church is possible without it. Dogma is the child of memory and of reason. When the Reformed Church promulgated predestination, and over-emphasized it, human philosophy was lifted into the place of Christian faith. When the Roman Church promulgated papal infallibility she forgot her history. But when the Church asserts herself, faith is put above philosophy, and memory becomes inspired.

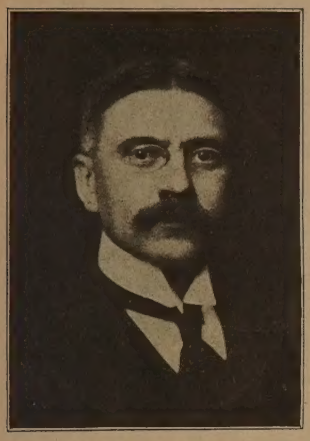
COMPLETING THE CATHEDRAL.

Albany's Cathedral church forms part of a splendid foundation, which includes a guild house adjoining, a clergy house near by, and a row of noble buildings, filling more than one side of a whole block, beginning with deanery, including a music hall, a school, a hospital, and ending with Bishop's house. All are just under the shadow of the great Capitol, on the brow of the hill around which Albany is built. The Cathedral was put up piecemeal, and a remarkably ingenious and serviceable job was made of it. Now there is constructing the last of the buildings that form the foundation itself. This building is located at the northeast corner of the close, is to be one story only, and to be for vestry purposes. Other work of completion now in hand is the substitution of brown stone for the brick which forms the upper supporting walls of the choir. There will also be put on in part a new roof, and some new windows, but the great lantern, and the main tower at the northwest corner will have to wait for the present. The guild house is at the southeast corner of the close, a splendid structure of brick and brown stone. Gradually as funds are in hand the brick exterior walls of the Cathedral are to be replaced by brown stone, and the present temporary roof removed to make way for the permanent one. The north transept is to be erected before present operations cease, although probably not without a winter's interruption. The style will be a little more elaborate than the earlier work, and the circular window being in place will add another step toward that completed structure which it may be left to the next generation to see. The style is the first period of pointed Gothic, with a suggestion of Continental rather than English architecture.

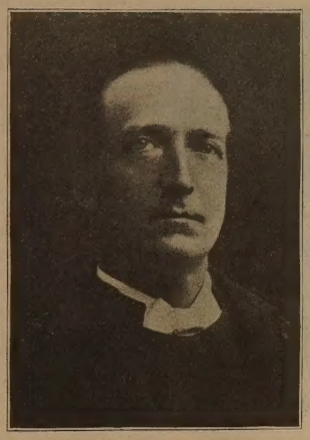
A WELCOME TO ALBANY.

As the Cathedral is northwest of the great pile of marble New York calls its Capitol, so Odd Fellows' Hall is southwest, and distances to both so short as to be appreciated by those accustomed to magnificent city distances. Not the best arranged for hearing, and with a rather cramped stage, the hall is nevertheless a good meeting place, and it was filled in every part when Bishop Doane, having said some opening prayers, gave a charming address of welcome. In the main he said:

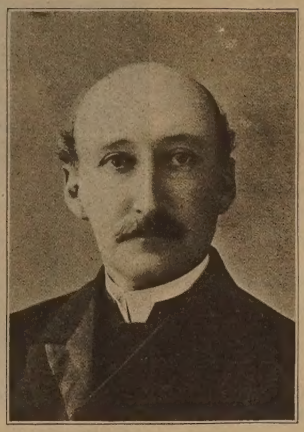
Tested by its gatherings, the institution of the Church Congress attains its majority this year, for this is its twenty-first session. But dating from its inception as an institution, it goes back to 1874, and the twenty previous meetings have vindicated its value as in the interest of free speech, of fair discussion, and liberal thought. Once more, as I did twenty-three years ago, I make you welcome, brothers and friends, to this city, conspicuous as a gathering-place for men; and because I have pride in Albany, and great sympathy with the aims and ends of this gathering, I am very proud to welcome you with entire cordiality, personally, as a man; officially, as, by the good providence of God, the Bishop here; and representatively, as the mouth-piece of the Churchmen, clerical and



REV. L. W. BATTEN, D.D.,
New York.



REV. F. W. TOMKINS, D.D.
Philadelphia.



REV. W. E. C. SMITH,
New York.

REV. WM. W. DAVIS,
East Orange, N. J.

lay, of the two chief cities of the Diocese, Albany and Troy, close neighbors and good friends.

I am glad and free to say this to the Church Congress of Albany. The first incorporated city of America, with the strong Holland flavor of its Dutch ancestry, it has a keen sense of its dignity. There is a stability about Albany, which some people mistake for stagnancy, and a tenacity of purpose which is sometimes called obstinacy. This is its *Dutchmanship*. The blue clay which underlies our town is not more solid and tough than is the quiet conservatism of the city itself; but in the course of time, and in the intermingling of bloods, new phases have entered into its life. We, who are citizens here (and I am glad to claim my fellow citizenship with the men and women of Albany) count ourselves citizens of no mean city.

THE CHURCH IN ALBANY.

Albany has a place of real importance and honorable distinction among the cities of America. And I am glad to say that the Church which you and I represent has a fair place of influence in the city. The noble old mother Church of St. Peter's, with its active and energetic parochial daughters, and its youngest daughter, the Cathedral, growing alike in its good work, and in its beautiful buildings, our girls' school of St. Agnes, and the two houses of mercy under our Sisterhood; and the accorded place which comes unsought to our clergy and our laymen in public affairs, are reasons which we are glad to offer to you as among the grounds upon which Albany has the not altogether undeserved honor to welcome the Church Congress within its borders for the second time.

In speaking for the Congress, I want to say to Albany that we are gathered to-day in the open field of religious opinion about all serious and important questions concerning the life of men and of society. Behind these in their venerable, invariable, and invulnerable unchangeableness, stand the fundamental verities of the Catholic Faith. Anchored to these, and protected by them, we are free to wander at our will through that great mass of questions which lie, in a way, outside of and apart from the articles of the faith which nevertheless color and control the thoughts of our minds and the utterances of our lips. They are a common ground which proves upon how many essential things men of divergent views and feelings can absolutely agree.

The subjects we are to discuss here show the other side: namely, how widely men can differ about many things, agreeing all the while in their belief. The Catholicity of the Church, as we understand it, consists in its unity of faith and its variety of opinions. The comprehensiveness must hold fast to all that is primitive and true, but it must also lay hold upon what the progress of thought and study find to be modern and true. It has room for and it invites to, all honest, earnest, serious, thorough research and investigation. It welcomes every new light that may bring out the many-sidedness of truth, and here in these discussions and debates, no votes being taken and no decisions reached, the only one resolution, which we pass unanimously at the start, is to hear everybody else's other side, and to state each one his own side, in the charity which rejoiceth in the truth."

THE CHURCH AND THE DRAMA.

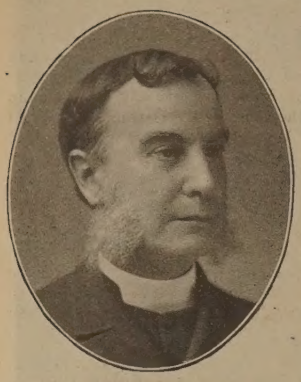
The first night of the Congress, from the viewpoint of popular interest, and also entertainment and instruction which repays that interest and makes it come again, was all that could be desired. Nothing could have been more delightful, and farther from the general notion that discussions are dry, than the two papers and two addresses of the opening evening on the topic, "The Church and the Drama." The Rev. Dr. Henry Lubeck, Zion and St. Timothy Church, New York, read the opening paper of the evening and of the Congress.

Rev. Dr. Henry Lubeck.—Inasmuch as our subject is altogether too large and comprehensive in its entirety for anything like adequate treatment in the very restricted time allowed us, we have taken the liberty of addressing ourselves simply to one phase of it, viz., "The Preacher and the Playwright, as Inspirers of Thought." While it is everyone's duty to *think*, because thought is one of the mainsprings of conduct, there are some for whom *thinking* is the *chief business of life*. Prominent among such are the preacher of the Word of God, and the writer of plays. Each possesses numerous and inestimable opportunities. Therefore each should regard himself as an *educator* of men. And each should recognize his *responsibility*, and live up to it.

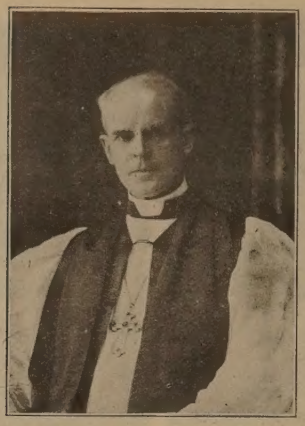
First.—It is part of that responsibility that he breathe out a message of *hope*. Hope forms a large and powerful inspiration in character and conduct. The teacher of hope—whether from pulpit or stage—is at once the inspirer and leader of thought. Men *may* follow the pessimist—but they follow him only a little way. They *may* accept his teaching as gospel truth—but for only a shore time. Before long they discover his road to be the broad, easy road to misery, and his doctrine the doctrine of lies. But the thinker who will persist through all his own pains and sorrows (and *in spite* of them), and through the pains and sorrows of mankind (and *in spite* of them), to enunciate truth in its brightness and attractiveness (that is to say—truth unalloyed, truth in its proper garb, truth as it is), will be a guide and a master-mind among the busy, active men of this work-a-day world. Lincoln, Turner, Beethoven, Hood, and others like them, who knew much of the darkest side of life, were great leaders of human hearts, because they were conspicuously men of hope. Therefore, let there be Hope!

Yes—*and secondly*—let there be *Solidity!* Let none conclude from the unrest and upheaval, and revolution of our times, that this is an age of mere sensationalism, and that to draw men to theatre and church there must be exciting plays and exciting sermons; all sorts of novel attractions; appeals to the (supposed) ever-changing emotions—and that any kind of thin, shallow trash will pass, if only it be dressed up in some showy, dazzling garb. What wonder that the keen man—the "man on the street"—has largely lost his respect for the parson and the dramatist, when he finds so many instances where the one or the other expects him to come down from the lofty level of his intelligence, to the commoplace and empty utterances that are deemed good enough for his instruction or entertainment, so long as they are presented in some gaudy attire? The man whose chief business it is to think for the benefit of others, should reverence the intelligence and the whole human nature of those whom he seeks to influence, and resolutely decline to act as if obliged to come down to an intelligence and a human nature lower than his own, and "take them in" by some "trick of the trade." People do *not* need shallowness; they do *not* need sensationalism—they need deep, solid thought, and are thankful enough when they get it.

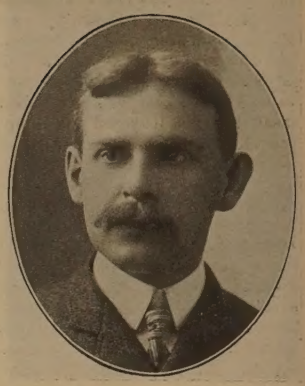
Thirdly.—They need *Constructive Thought*. Perhaps there is nothing easier to do in the world than *to destroy*. Destruction by a lazy man may give him a reputation for energy, and destruction by an empty-minded man may give him a reputation for marvelous originality. It is often a cheap and easy road to fame. But, after all, what does mankind *want?* It wants the exceedingly difficult achievement of *building up;* building up the intellect. Even when the minister of God finds it necessary to correct some blunder of the theologians in theology or history or science—a blunder standing right in the path of truth, and perhaps superstitiously worshipped by the ignorant and foolish—he may not spend his force and time in such angry denunciation as will lead to the conclusion that there are no certainties, no verities; and that we are incomparably wiser than our deluded fathers, even if we are not as happy, because not as sure of God as they were. No! His deeper learning and more rational faith—if such he possess—may be so proclaimed as the



REV. R. H. McKIM, D.D.,
Washington, D. C.



FREDERICK BURGESS, D.D.,
Bishop of Long Island.



PROF. F. J. E. WOODBRIDGE,
Columbia University.

positive outgrowth and chastened revision of what has gone before, that men will come to a larger and more luminous faith than their fathers had, and feel surer of the great truths that alone can give certainty to life. Thus *construction, not destruction,* is the preacher's work.

And *not destruction,* but *construction,* is the dramatist's work. Even when the dramatist writes plays in "lighter vein"; or satirizes the foibles of mankind; or exposes iniquity in all its repulsive hideousness; or holds hypocrisy up to the scorn and execration it deserves; he is not obliged to be blasphemous or vulgar, a destroyer of faith in God and man, a poisoner of the morals of men and women. True art is true to nature, and when it pictures a deformity, it is *as* a deformity, that is, something out of the ordinary course, a departure from established law, an exception to the general rule. True art must be true to nature; and the nature of man has in it incontestably more good than evil. The beautiful transcends the ugly. The helpful predominates over the harmful. The amiable eclipses the surly. The humble is exalted above the conceited. The energetic outweighs the lazy. The generous more than counterbalances the greedy. The magnanimous overshadows the narrow. The self-sacrificing exceeds the selfish. The ingenuous surpasses the cunning. The patriotic masters the traitorous. The brave is more conspicuous than the cowardly. And the spiritual is more general and pervading than the animal. See, then, what material there is for the *constructive skill* of the dramatist!

God The Almighty has endowed every one of us with an instinct for religion, and an instinct for the drama. And He has called some of us to educate the one, and some to educate the other. And that call creates a boundless opportunity and an awful responsibility for any to whom it is addressed.

Happy the playwright, happy the preacher who seeks nothing less, and will be satisfied with nothing less, than the Inspiration of Heaven!

DR. TOMKINS' PAPER.

Upon the excellent foundation laid by Dr. Lubeck, the Rev. Dr. F. W. Tomkins of Holy Trinity Church, Philadelphia, presented a second paper that was filled with keen thrusts. For examples, he said:

We might go on with one side and leave the stage alone. Or we might go with the other and undertake to reform it. For my part, I feel sure the Church must drop her histrionic attitude and go wherever she is needed, to the stage and elsewhere, and teach men how to live decently and honestly. The Church must come into vital contact with the people of the stage. That much settled, it is fair for us, the Church, to consider conditions as we find them, doing so in a kindly spirit, of course.

Have American women and children no protection? Most certainly they can demand protection, but they can never get it until Christian men and women arise from a lethargy as alarming as it is unpatriotic and demand an enforcement of law from pusillanimous and idle officers of the municipal governments. In most of our cities the law is sufficient, but we cannot seem to elect men who will see that it is obeyed unless we prod them with the thorns of popular indignation. And what is true of the advertisement is true of the play itself. Upright men and women can purify the stage and indicate honorable actors and save the spread of poison by demanding that performances shall be attended by officers who shall suppress whatever is harmful. Inspection of the common and low drama is a right which the Church should demand, a duty to the community which she should perform if she has the interest of the people's morals at heart. It cannot be done in a day. Bad men are, alas, never to be rooted out until the day of judgment. But that is no reason why we should not seek to protect the good drama and the homes and lives of our citizens by firm remonstrance and spiritual action.

"The people demand it," is the cry in answer. "Educate your popular taste and then the element which satisfies a depraved taste will die." Educate by all means, we reply, but do not let your attempt at education be made futile and ridiculous by allowing the evil full swing in its pernicious influence. And we may say that the common taste is not so bad as pictured by many. The most popular plays are pure plays. The trouble is simply this: That lessees of cheap theatres find they can make more money with cheap plays and cheap talent. It is an insult founded neither upon fact nor theory, but evolved from the almighty pocketbook, that popular taste demands nastiness. And it is amongst the possibilities for religion to bring her God-given power to bear upon the stage in such a manner as to lift the whole drama to a recognized place of honor, dignity, and force.

It is always difficult to tell whether public men and women are worthy of confidence. But it is unjust to condemn all because some are bad. And this injustice is never more sadly wrought than when some person of known immorality is lionized by a clique known as "social leaders." It is the duty of the Church, in the person of her members, to discriminate betweeen good and bad among the representatives of the theatrical profession? Surely the answer cannot be left in doubt. True, men cry that the character of the actor has little to do with his art, else were we wrong in lauding much poetry, in reading some novels and in listening to much music. Yet there is surely a difference between the way in which the bad man may write. Life in its keen criticism must ever demand a deep and thoughtful judgment in dealing with questions where personality touches work.

I plead for a broader service on the part of the Church, which shall lead her to be a fearless remonstrance against all that is debasing and unworthy. Which shall lead her to justice and a helpful appreciation of all that is good and helpful; which shall make her open arms and doors not grudgingly, but as of right to any man or woman who is bravely and honestly acting his or her part in life's battle, whether wearing the sack and the buskin or arrayed in the garb of any other high art, which shall lead her to touch every part of the great throbbing life of humanity with her benediction. And I plead for a deeper trust and a higher consecration on the part of the dramatist, whether writer or actor, a deeper study of the high morals so grandly taught by the divine "Friend of Bethlehem"; a more earnest struggle for a pure and inspiring art; a more fearless opposition to all attempts to lower the profession; a manly and womanly self-reverence, breathing into the very atmosphere of the theatre noble aspirations, generous lessons of healthy living; a gracious call to honor and right which shall echo equally honest words from the pulpit, until like a grand harmony singing its symphony of new life, music and poetry, drama and Church, shall force away darkness and bring a new day of joy for mankind.

THE SPEAKERS OF THE EVENING.

The Rev. A. B. Kinsolving of Christ Church, Brooklyn, was the first speaker of the evening, and of the Congress. "The theatre is not on the wane," he said. "It is here to stay, and we must either deal with it, or neglect our duty. In my judgment, the Church should, if it find the drama bad, fling herself against it and correct it. There has been a great change in our estimate of the stage. It was a priest of the Church, I believe, who changed the words in the burial service to 'this man,' instead of following the Prayer Book in saying 'our deceased brother,' at the funeral of the elder Jefferson. May be that is why Joseph Jefferson is still outside the Church. There are good and bad plays, but to-day even the 'yellow press' is at loggerheads with the bad. Critics are crying out. The public ought to patronize the pure plays, for there are such. Discrimination is the remedy." Mr. Kinsolving was not at all sure

the morality plays now being tried would succeed, not yet sure they ought to do so.

The Rev. W. E. Bentley, the new rector of the Church of the Holy Sepulchre, New York, and still General Secretary of the Actors' Church Alliance, in spite of reports to the effect that he has resigned that position, was the final speaker.

Mr. Bentley, in opening, gave a brief history of the stage, in which he showed how the theatre was the offspring of the Church, and thrown off by the Church. The unhappy divorce which has existed so many years has been detrimental to both. "If the stage is bad, it is so because we are bad and because the Church, as the meal, had not leavened the lump. In the year Calvin died Shakespeare was born. What a glorious exchange that was. The Church needs the stage to bring her back into close contact with everyday life. We have so long been content with mere star-gazing that we have largely lost our grip on human affairs. The Church needs the stage to develop better readers and preachers. With our matchless liturgy our reading should be near to perfection, instead of being nearly sing-song or somniferous—and as for preaching, we must remember that baseball pitchers, letter-carriers, pugilists, and preachers are all judged by their delivery. The stage needs the Church to lift her out of mere commercialism and the dreadful tide of the modern flesh drama. We have D.D. degrees in the Church, we also have them in the dramatic sphere nowadays. There they stand for the Dirt Drama, of which A. W. Pinero is the great high priest. Without the Church, the Spiritualized Society, we should become barbarians; without the stage to humanize it, we should become lunatics. The stage has marvelous possibilities as an ally to the Church, in that it appeals to the eye as well as to the ear. Hence its great power, for the eye is a lens and it magnifies; the ear is a drum, and it merely echoes.

There are 50,000 people in the legitimate drama. Working among them is the Actors' Church Alliance, organized with Bishop Potter at the head, with its 2,500 members and 900 chaplains of all denominations in over 400 cities in the United States, Canada, Honolulu, and Philippines, and affiliated with the Actors' Church Union of England. Sunday performances are a blot upon the American name. There is a lady in Brooklyn who owns a theatre property in Cincinnati. She has long stood against Sunday performances, but has been compelled by the best people of Cincinnati to open her theatre or else suffer the loss of their patronage entirely. The stage is holding out its hands to us, sick of itself, and trying to reform. Only last evening the old fifteenth century morality play, "Every Man," was produced in New York. On Thursday week, Mrs. Fiske will first produce the great religious play, "Mary of Magdala," by Paul Heyse. Let us support such a movement as far as possible and help the public to discriminate and support the best. What we need particularly is an endowed theatre in every city. Had Andrew Carnegie been trained under anything except Calvinism we might now have them. We also need a National Dramatic Conservatory, and especially democratic plays, which shall help to serve our social problems and bring about peace among men. A better day is dawning and our presence here to-night shows that a better spirit shall prevail.

THE FIRST MORNING SESSION.

A large audience greeted the speakers of the Congress at the first morning session of the Congress, and the audience, like that of the opening evening, was well repaid. The topic was, "What is Catholicity?" and, as might be expected, there were radical differences in point of view. The writer of the first paper was the Rev. Dr. Randolph H. McKim, Epiphany Church, Washington, who mapped out the ground in part as follows:

WHAT IS CATHOLICITY?

Rev. Randolph H. McKim, D.D.—We do well when we go into the ecclesiastical market in quest of Catholicity to examine carefully the principles and practices labeled with that august name, to see whether they bear the hall mark of the genuine article. Taking as our guide the Canon of Vincentius, *quod semper, quod ubique, quod ab omnibus, creditum est*, I remark that *semper* must include the first age, the *ubique* must include Palestine, and the *ab omnibus* must include Christ and the Apostles.

I lay down, then, these propositions:

(1) True Catholicity requires us to reject any doctrine contrary to Holy Scripture or the Creed of the first age.

(2) If the Church in any age add any article of Faith to the Creed of the New Testament, true Catholicity requires us to refuse such doctrine a place among the articles of the Catholic Faith.

(3) True Catholicity requires us to challenge as a breach of the Catholic Faith, the denial of any article of the Faith of the New Testament and the primitive Church.

(4) The true Catholic must be a protestant when the one Faith, once delivered, is imperiled either by addition or diminution. The fathers of Nicaea were protestants against the heresy of Arius. The fathers of the English Reformation were protestants against the heresies of Rome. Thus the Church of England, in order to remain Catholic, was compelled to become protestant, and to-day her protestantism is an indispensable note of her Catholicity.

(5) The true Catholic recognizes the authority of each national church over its members, and acknowledges the obligation of conformity to its formularies. No principle more completely comes up to St. Vincent's test of Catholicity than this.

For us in the United States, the authoritative standard of Catholicity in rites and ceremonies, is the Liturgy, Offices, and Canons of the Protestant Episcopal Church. The Prayer Book is as close an approximation to Catholicity as the wit and the learning of man have ever devised. It is the most truly Catholic liturgical formulary in Christendom. Its Offices and none others we are bound to use, its Rubrics and none others to observe.

The Ornaments Rubric of the Church of England, whatever it means, has no force in this Church for it is a well-settled principle of constitutional law that,

"When a code in force under a prior system is re-enacted with omissions, this implies that the omissions, unless merely verbal, are declarations that what is prescribed or forbidden by the omitted clause under the old system, is *not* proscribed or forbidden under the new system."

(6) The ancient fathers are to be listened to rather as witnesses to Catholic and Apostolic doctrine and practice, than as authorities whose opinions or doctrinal statements are binding upon the Church. It follows that the writings of the more ancient fathers are the more valuable because their testimony is nearer the inspired source of truth.

To apply these principles. For instances:

(1) How can Eucharistic Adoration be Catholic when it was not practised in the Christian Church for eleven hundred years after Christ?

(2) How can non-communicating attendance be a Catholic custom when for the first five centuries, at least, the universal practice was to allow no one to be present but attendants and the last class of penitents?

(3) How can the custom of fasting-communion be Catholic when there is no evidence that in the first three centuries was any such requirement, and, even much later, the eucharist was still in many places celebrated after supper?

(4) How can the discipline of private confession and absolution be a Catholic practice when it is undeniable that it did not exist in the Primitive Church?

(5) How can the use of incense be Catholic when there is no proof of its use in the apostolic age?

(6) How can the use of unleavened wafer bread be Catholic when it is certain that unleavened wafer bread was not used even in the Church of Rome until the seventh century. In the early Church, common bread was used except by Ebionite heretics.

To sum up, my answer to the question, "What is Catholicity?" is this: True Catholicity is the Catholicity of Jewel and Hooker, of Jeremy Taylor and Andrewes and Cosin, of Bull and Beveridge and Bramhall, of Ussher and Hall and Pearson—theirs, I say, and not the Catholicity of Keble and Pusey and Liddon and Mackonochie, or of Lord Halifax and the English Church Union. Those illustrious men did not repudiate the Protestant position of the Church of England. No; they justified it, they defended it, they gloried in it. The Reformation was in their eyes a purification that had become imperative in order to save Catholic truth. They are known as the Anglo-Catholic divines, and I ask you to remember that neither private masses nor non-communicating attendance, nor sacramental confession, nor adoration of the elements, nor elevation of the elements, nor invocation of saints, nor litanies to the Virgin, nor Purgatory, nor the doctrine of seven sacraments, found any countenance from them. Bishop Andrewes says, "For more than a thousand years, the practice of seven sacraments was never heard of. How then can the belief in seven sacraments be Catholic, which means always believed?"

To sum up in conclusion what seems to me the vital difference between true Catholicity and false:

Both turn to the past, aspiring to be in touch with the one Church, once builded by the Lord, and to hold fast the one Faith once delivered. But they are animated by a different spirit and they incarnate widely different ideas. Pseudo-Catholicity, not content to establish and maintain continuity with the ages behind us, would imitate the past by a slavish conformity, bows down to it, is in bondage to it, looks back to it as the golden age, has no higher idea than to be able to reproduce it; but true Catholicity seeks rather to understand the spirit of the past, and to learn how that spirit may be applied to the changed conditions of the world and the Church. It would learn of the past all it can teach but it would not bow down to it or be in bondage to it. It walks erect as the heir of the same promises and of the same divine guidance which the fathers enjoyed. True Catholicity may be described not as a reproduction of the past, but as a living growth out of the past, incarnating the same immemorial principles but in a new form adapted to its own

day and generation. It remembers its obligations to the present as well as to the past. It would be a living organism, not a fossil. It would keep in touch with humanity, with the progress of man, with the new ideas of order and liberty, of social justice and human rights.

The second writer of the morning was the Rev. C. C. Edmunds, Jr., of Grace Church, Newark. His paper was listened to with marked attention. His position was understood in advance, and he strengthened it with admirable logic and wide learning. What he called the pith of the whole matter he seemed to regard as most important, for in reading it he was careful to do so slowly and with all the emphasis at his command. What he said here was this:

Rev. Chas. C. Edmunds.—I take it for granted that the Catholicity under discussion is not the sham article which would break down the defenses of the Faith under the pretext of desiring larger room, which fraternizes eagerly with the enemies of the Church's Creed and worship and discipline, which scoffs at dogma. A "Catholicity" hopelessly at variance with Catholic Antiquity and all the Catholic world to-day would be unworthy of the name.

Now Catholicity is an attribute predicated of the Church. The Catholic then believes in *the Church*—not a congress of sects, nor an intellectual abstraction, but the historic Church, seen and known of all men. He believes in it as the kingdom of God on earth, the Body of Christ filled with His Spirit, the extension of the Incarnation, in which God the Son now visits us, hides His glory under flesh and blood, and speaks to us with human lips and touches us with human hands.

The Catholic not only believes *in* the Church, but also *believes* the Church. The first office of the Church is to witness to the revelation made in Christ. There can be no new terms of salvation, because there can be no new revelation. The test of Catholicity long ago laid down is *Quod ubique, quod semper, quod ab omnibus*. The Church can neither add to nor take from the Faith, not because she is less inspired than in the first centuries, but because she is the witness, not the discoverer or revealer, of truth.

As a living organism, indwelt by the Holy Ghost, she applies the truth to the necessities of every age. The very unchangeableness of her doctrine may demand new terms from time to time. Nor need we deny that in the consciousness of the Church, as in that of the individual, there may be a growth in the realization of the meaning of doctrines and beliefs obscurely held may come out in clearer relief.

The Church as the Divinely constituted teacher, has authority. First, when she speaks with unmistakable voice in the decrees of great councils. But these are only defined truths already held, and there are others, such as the Real Presence and the Inspiration of Scripture, which were never defined because never assailed, and are none the less of faith. Then there are many beliefs and practices which do not comply with the full demands of the Vincentian canon, which inculcate nothing opposed to or condemned by the Church, and which have commended themselves more and more to the minds of saints and theologians. Such are the pious opinions, usages, customs, ceremonial, in which the Church has clothed and expressed her life. These vary in antiquity and universality and therefore in authority; but the Catholic Churchman will reverence all and hesitate to cast aside the least custom of his Holy Mother. For the common sense of the Catholic Church must outweigh the spiritual insight of any single soul. He is bold who asserts his judgment against the practice of the saints.

It is this humble listening to the voice of God uttered through His Church, this direct surrender of personal preference, this subordination of individual opinion, this proportioned deference to authority which constitutes the essence of Catholicity; just as the "Divine right of private judgment" would seem to be the substance of Protestantism. The Catholic believes in the Church as the sphere of truth and grace because indwelt by the Holy Ghost. The Protestant, looking on the Church as the mere aggregation of nominal believers, regarding the Bible as a bundle of texts, or as a "book like any other book," is impatient of authority and makes his own conscience or opinion the law for himself. Protestantism seeks *union* by agreeing to disagree. Catholicity seeks *unity* by the fuller acceptance of the Catholic Faith, the complete return to Catholic practice, and the sinking of the individual. Catholicity and Protestantism are contradictory principles, characterizing not so much particular doctrines or practices, as the motives which cause men to accept or reject them. A Protestant may accept the Catholic Faith on certain points, and embrace certain Catholic customs, and yet remain a Protestant, because he is only following his own reason or taste.

Catholicity must also be distinguished from Romanism, and mere Anglicanism. These, while in one sense subdivisions, are in another opposed to it, since they are essentially local, racial, partial.

The body which in its authoritative symbol professes its belief in the Holy Roman Church is self-condemned.

Nor is Anglicanism as Anglicanism in better case. We can no more profess our faith in the American or in the English, than in the Roman Church. It is absurd to speak and act as if our Lord's promise of the Spirit were made to anything less than the Catholic Church. If we reject the infallibility of the Roman Church it is unwarrantable to assume the infallibility of the Anglican. We are beginning to see this. There is less high-and-dry talk of "the only pure brand of the Church," of "our incomparable liturgy." There is even a suspicion that the Second Prayer Book of Edward VI. and the second year of his reign may not determine the utmost limit of opinion and practice. We have become conscious "there are people beyond the mountains." May the day come when, like the old confessor before the judge, we declare "Christian is my name, Catholic my surname."

The Rev. W. F. Faber of Lockport, N. Y., the third in the list of writers, gave a carefully prepared outline, in large part historical, or perhaps he would prefer to have it characterized as fundamental. He laid down: (1) There is such a thing as faith; (2) It was delivered; (3) The Apostles carried this faith to others; (4) Acceptance of it brought men and women to Baptism; (5) It was entrusted to the Church in its entirety. It is an objective faith, not a mathematical formula, for it can be stated in many ways. Mr. Faber quoted the Apostles' Creed, doing so slowly and with emphasis, and then said that Christianity is not a sentiment, but a Church, to be authentically handed down, as witness what St. Paul said to Timothy. It is absurd to imagine that it should have been left to individuals, even in collective assembly, to say what shall be done with this faith. He condemned the loose use of the word Catholicity as meaning something liberal. It is historic, and the Catholic Church is that whose early history is recorded by St. Luke. An admirable illustration was the snow ball, rolled up to any size, but tested by being cut in half, and the core examined to see if all it ought to be. Catholicity is a birthright; and yet it is also a prize to be won. Catholics must learn to be Catholic. Yet many in our day seem content to keep alive Protestant Episcopal sectarianism, by holding all to ourselves; some even by holding all to our particular party. Confessed Protestants are doing a service, for they are keeping alive a sincere love for Christ. Are we Catholic if we fail to help men in the Pennsylvania coal regions, who barely exist, and have nothing left for growth? Concluding, he roused the Congress to enthusiasm by declaring that Catholicity means more than succession. It means the gathering in of souls.

THE TWO SPEAKERS.

The interest of the gathering was next given to the two speakers, first of whom was the Rev. Dr. Leighton Parks, rector of Emmanuel Church, Boston. There was, he said, a sad mixing up of Catholicity and Catholicism. One is a spiritual fact; the other an historical fact. Catholicity is the essence of the Gospel, and no Church can exist without it. It may dwell in Catholic and in Protestant. Catholicity is progress. Catholicism is the tent by the wayside. When the ten is made the home, then Catholicity is destroyed. This is what Catholicism does, as history, past and present, shows. When Athanasius stood up against the world he stood up also against the Church, and became a great Protestant. What was he interested in? Not in dogma for the sake of dogma, but in dogma for the sake of mankind. Catholicity is more than good-natured humanitarianism. We discuss with zest the Apostolic and the Catholic, when we write and talk upon the phrase in the Creed, but somehow we omit the Holy. When we are in quest of souls for the kingdom of Jesus Christ we are Catholic; when we set up a legal institute we slide over into Catholicism. We make the means the end. Go back to an earlier day, when Catholicism knew nothing about religion, and when Eastern Europe was divided into sects. Then it was that God, in His wisdom, permitted all of these sects to be swept into Mohammedanism. We talk of evolution as a modern discovery. The Roman Church discovered it. Catholicity is the expanding impulse of religion, but Catholicism shut up the Bible. Such course by Rome was not accidental. People must be held to clerical obedience, else they may not be made useful to Catholicism. Monasticism had its origin outside of Rome. It grew pure and serviceable, but Rome took it and made monastics into spies. The outcome is modern Jesuitical Europe. Rome's attitude on the marriage question laid the foundation for the modern divorce mill. Athanasius was a protest, and Rome was protestant. Bear that in mind and there need not be much worry of soul over revolutions and reformations in the sixteenth century. Catholicism had become an incorporated trust. It charged a little more than the market would stand. Nobody could work out his salvation unless he wore the labor union badge. Luther said, turn away from bondage and trust God. The people did so, and were justified by faith. But the Protestant grew weary of Catholicity and lapsed back into Catholicism with its Calvinism. Tractarianism started out in Catholicity, but soon was wrapped up in Catholicism, and in modern times was helped to salvation by Brooks and men of his school and class. Catholicity is the spirit; Catholicism ceremonialism. The want of to-day is Catholicity; Catholicism is materialism.

Mr. Frederic Cook Morehouse of Milwaukee believed it to be the function of the last speaker not to present an independent consideration of the subject, but to try to effect a unity between the several points of view, and to correct any misunderstandings that may have been observed. Time would prevent the detailed answers to questions that had been asked, but two corrections seemed to him necessary. First was the intimation that at the Reformation the Church of England had adopted an attitude of protest. Such had been the case with the reformers on the continent of Europe, but in England

it was the Roman party that had protested. They protested against the translated Prayer Books, against every step of the Reformation, and at length carried their protest to the point of refusing communion with English Churchmen. The Roman party was the gigantic Protestant of the sixteenth century in England. The modern Roman hierarchy in England is to-day the standing proof of the Protestant attitude of the Roman communion. The Church of England not only had made no protest, but it had never refused intercommunion with any other portion of the Catholic Church. The second correction related to the proposition that "Omission is Prohibition." He recalled that the rubric preceding the *Venite* in the P. B. of 1549 directed that it be said *"in English."* Those words had been dropped at the second revision. Was it, then, illegal to read the *Venite* "in English" to-day?

It is a commonplace in our religion of to-day, to put on our spectacles (made in Germany—or Boston) and pick out what we complacently believe to be the elements of truth in each species of religionism that we can subject to the process of this vivisection; and then to say that Truth comprehends them all, and is greater than all, and broader than all; and that each of the religionisms of the day—the Low Church and the High Church and the Broad Church and the naughty Ritualistic and the no Church and perhaps the anti-Church, all possess some of these characteristics, and are all required as factors in the great body of truth.

So it may be. But Catholicity is something that politely but firmly declines to be placed in this category. Catholicity is not a name for an intellectual view, or for a partial truth. Catholicity is the whole of revealed Truth and historic practice. Profess Catholicity, and you exhaust the subject. All that is positive and true in each of your ecclesiastical parties, is to be held because it is a section of Catholicity.

The term first came into common use as the antithesis of partisanship, or of heresy. When the days of persecution were ended and Churchmen began to speculate on the philosophy underlying the truths they had been taught to believe, then many intellectual novelties began to be propounded. Men were no longer willing merely to accept that which had been revealed. There was a pride of intellect then, as now, and men must needs question the Why and the How of the faith that had been revealed to them. This was not in itself wrong. The human intellect is the grandest, the most noble, the most God-like of all the works of the Creator, except only the human soul. Men did not sin in weaving a philosophy around the Christian Faith. But they very soon proved the fallibility and the limitations of the very intellect in which they had placed their pride. Their philosophy led them, again and again, into conflict with revealed truth. So the forms of philosophy became heresies, and were labeled with partisan names after the philosophers who conceived them. Such was the rise of Arianism and all the other 'isms of that day.

Catholicity was not a superior form of philosophy. It was simply adherence in the way of revelation. It did not refuse to philosophize, but it tested philosophy by revelation, and not revelation by its philosophy. The Catholic was therefore the antithesis of the partisan.

But when I say that Catholicity is the sum of truth, do not misunderstand me to mean that Catholics apprehend the whole Truth and thus exemplify that which they profess. I wish they did. I know that there have been in all ages, little Catholics, who profess but do not practise the Catholic faith; men who do not willingly avow that which is contrary to revelation, but who do not put their doctrines into practice. There always have been such Catholics, there are such to-day. I am afraid that we may apostrophize Catholicity as we do liberty, and exclaim, How many crimes have been committed in thy name! But as those crimes do not lead us to abjure Liberty, but rather to prize it, so no false Catholicity need lead us to abandon or to be ashamed of, the Catholicity that is real and pure and true.

Sixteen years have now gone by since the enunciation of that grand declaration on the subject of Christian Unity, by our House of Bishops at Chicago. It was the voice of this American Church in her most sublime, most spiritual moments. It lifted us up, out of the sectarianism into which we also had sunk in our popular way of life and thought, and for a brief period put this Church on a plane far above all churches made by men, wherein we had the opportunity of seeking to draw into closer bonds, those who had gone out from us because of the sins and the frailties and the littlenesses of our fathers as well as theirs. Until this American Church wipes out those momentous words which she uttered in the Chicago Declaration, afterward ratified at Lambeth, she can never again rest content to appear among men as a sect among sects. To her shame be it said she was once content thus to appear. But the great-heartedness of her Bishops and her sons in the priesthood and in the laity, inspired as I firmly believe by the Holy Spirit who guides His Church into all truth and who has never left her permanently in error, lifted her up, out of that narrowness, out of that sectarianism, out of that compromising position into which only the sins and the follies of Churchmen could ever have allowed the Church of the Living God to fall. Right Reverend father, *you* and your associates in the episcopate sounded the death knell of the Protestant Episcopal spirit and name, when you gave utterance to that Declaration with which the name of Chicago is associated. And it will ever be the glory of this Diocese of Albany, that at almost identically the time that her Bishop was thus nobly engaged, she, from these same hallowed precincts in which we have so lately gathered to offer the Catholic Sacrifice, prayed also to General Convention to remove the mark of sectarianism in our title, which we have inherited from another day.

There is just one way by which we can ever hope to lead American Christianity away from sectarianism, and that is by removing all traces of sectarianism from ourselves. Only by first purifying ourselves, can we hope ever to be instrumental in purifying those about us. We have perhaps been a little too hasty in endeavoring to remove the sectarian mote from our brothers' eye. We meant well; but we forgot that Protestant Episcopal beam which advertises to the world our own sectarian spirit. Does one answer that the spirit should be removed rather than the name? I say, Amen; but the act of removing the name will be our act of emancipation from the spirit. I would not if I could, give this Church the larger, better name, until she is in good faith ready to fulfil it. If we must remain tied with bands of sectarianism which we will not unloose; if, possessing as our God-given trust, the sacraments which are His priceless gift, His crowning blessing to His children on earth, we are content with assuming the attitude of the dog in the manger, then let us not add to our shame a profession of being anything less contemptible than we are.

But oh, Mr. Chairman, somewhere there is a soul torn with anguish of doubt in the attempt to find the King's Daughter who is all glorious within. Somewhere, amidst the millions of the un-Churched or the mis-Churched professing Christians of this land, there is a starved, dying soul crying out for the bread of life which was given to this Church to administer. And we to whom was given in trust for that soul and for the world, the Bread of Life, have erected a great ugly signboard bearing the words "Protestant Episcopal Church" between that bread and the hungry wayfarer, that has hidden the food from the hungry. I say, Remove that Signboard! Remove every obstruction which hides the Church of the Incarnate God from the people of God!

The Catholicity of this Church which we seek to proclaim, is her emancipation proclamation. It is the spirit which alone can fit her to serve as the rallying ground of American Christianity, when finally the time for reunion may come. Catholicity is not a synonym of Ritualism. It is quite compatible with the baldest form of worship, if only it be reverent and fitting. But yet Catholicity holds up an *ideal* of worship, of which the Church gained a glimpse, though feebly, when the apostle of love was caught up to behold the worship of the Church in heaven. There we see that worship in all its surpassing beauty. There no Archbishop forbids the use of Incense—

At this point, in the midst of warm applause, the bell struck.

THE SECOND EVENING SESSION.

The second evening session of the Congress showed no falling off in public interest. Indeed, there was an even larger audience than on the opening evening, and it was quite as well repaid, in spite of the fact that the topic, on its face at any rate, has less of popular flavor. As might be expected, the discussion fell into politics, but that it did so was no fault of the first writer. The topic was:

"ARE COERCIVE METHODS OF COLONIZATION PROMOTIVE OF CHRISTIAN CIVILIZATION?"

and the writer who began the discussion was the Hon. HENRY M. HOYT of Washington. The writer thinks Mr. Hoyt to be a son of a former Governor of Pennsylvania. He comes from Pennsylvania and bears the exact name of a recent executive of that commonwealth. His paper was an exceedingly careful and legal one. It took a high standard and yet the writer recognized some conditions existing that he was not ready to say might not have been ordained of God. Here is the concluding portion of his paper, which will show its excellent and able quality:

We must accept our presence in our new islands as a thing accomplished; debate as to the righteousness or wisdom of the entering steps is now futile. Surely there is a solemn meaning, untouched by scoffers, in the conviction of thoughtful and religious people all over the country that our fundamental purposes and civic methods among these new peoples are just and righteous. Surely there is some ground for thinking that a power responsive to the great appeals of conscience and humanity will at last shield the retarded and misruled people on the ground and in the bush, against the fraud, force, and spoliation of corrupt, selfish, and tyrannical leaders. It may be that adroit arts rather than ruthless power created the leadership under the sacred formulas of patriotism. The ruthless power would soon show its old-world terrors to all resistances, and the weaker and more helpless would suffer most.

To this audience the appeal for judgment on the essential nature of the case, on the preponderant facts of high motive and conscientious performance notwithstanding the failures of imperfect human instruments, on the religious analogies, should come with especial force. We have considered the just and humane coercions by which law secures the blessings of liberty to all, through which government withdraws license and controls and regulates freedom to attain ultimately the tranquil development of all souls. It is through this rule of human law, under Divine law, that the great Governor of all "maketh us to dwell in safety." We need not go back, in this happier day, to the stern compulsions inflicted on and inflicted by Israel. But with different hosts to contend with, new

enemies to meet, we may adopt something of the spirit by force of which Gideon was "faint, yet pursuing." Nowadays we do not so much scourge as restrain the Amalekites and Philistines, but compulsion and vigilance are still necessary for the latter purpose. Good-will rather than peace, so far, characterizes our insular work; but others and not we have banished the dove, ignorant and misguided though they may be, and entitled to receive our utmost possible leniency, even in warfare. The time will come when for us, in this problem of the dusty world, the grace of good-will and the blessing of peace will conjoin; and then we can look forward with reverent encouragement to the realization of the service which is perfect freedom, and to the glorious liberty of the sons of God, in which the gentle Divine compulsions, issuing from the stress of that mysterious agony which commands our trembling awe and adoration, will lead us all to voluntary surrender.

In the meantime, far off from that consummation, may we not say that we have caught some faint and devious ray; may we not urge that the coercions of human government on those living under its sway in distant possessions, which are founded in the just sacrifice of the unregenerate will by all for the individual, and by the individual for all, are clearly promotive of Christian civilization?

THE INDIAN AND FILIPINOS.

Mr. Herbert Welsh, the second writer, is a wealthy citizen of Philadelphia, who finds his life work in a devotion to public matters, all altruistic. He is locally known as a critic, and is feared and sometimes hated by scheming politicians. Having some proportion of Quaker stock, he is an earnest advocate of peace, and possibly because of Quaker influence, he has long taken deep concern for the Indians. He is not a theorist, and while a student, he is also practical. He knows the Indians of the plains from personal contact with them and their modes of life. He has been identified with, possibly a member of, the so-called anti-imperialistic party which has had its headquarters in New England, and which criticised Mr. McKinley and all the Government did in the Philippines. In his address before the Congress, Mr. Welsh declared Spain to have just been on the point of acceding to all the United States asked in Cuba, but that our Government, under President McKinley, did not wait to hear what Spain had to say. Mr. Welsh was the writer of a paper, copies of which he furnished in advance, but he spoke without notes, and did not follow closely his printed paper. Indeed, he put into his speech much more about the Philippine question than his paper contained. Speaking of American colonization, Mr. Welsh said, among much else:

> After an experience of twenty years in a very close and practical study of our Indian question which has required frequent journeys in our western countries, and among various wild tribes, which, moreover, has involved a very close acquaintance with government methods both on the reservations and at Washington, this conviction has steadily become clearer and stronger in my mind: The principles of action which I understand to be those taught by our Lord, and which may be expressed in language so simple that no one can fail to understand them, are not only right principles, they are the principles of wisdom and practical success in dealing with all sorts and conditions of men. Thou shalt love thy neighbor as thyself, is the brief and comprehensive statement of the only true policy that should be pursued in dealing with a people even so far removed from us in mental and moral development as the Indian in his native and savage condition. Whether we examine the dealings of our own race with these aboriginal people in the past or in our own day the truth of that history seems to the thoughtful and impartial observer much the same. Those who came to these savage people in the spirit of love and of justice, frequently won their friendship without violence. Coercive methods of colonization were not found necessary. Men of this type were able, without resorting to bloodshed and cruel deeds, to win results in promoting a true Christian civilization which created astonishment on the part even of hostile observers at the time, and which have been the delight of subsequent historical students. It is true this delight was not unmingled with a sense of melancholy that their results were not permitted by the white man's greed to endure. Who can read the story of what John Eliot did among the Indians of the New England seaboard: his establishment of peaceful villages, of "Prayer Bands" as they were called; or the extraordinary success of the Moravians among the Indians of Pennsylvania; of the long peace established by William Penn and his Quaker followers with the red men, a peace that lasted more than seventy years; or the beautiful work conducted by the Roman Catholic missionaries among the so-called Mission Indians of the Pacific coast, where very large numbers were converted to Christianity, and were taught numerous useful trades and became a gentle and civilized people, without being impressed by the power of Christian love? What was the cause of the wonderful success won in these instances, and what, we must ask with shame, was the cause of its ultimate tragic failure? John Eliot, David Zeisberger, and John Heckewelder the devoted Moravians, William Penn, whose ideas of governments and of the relationship of nations was much more than two centuries in advance of his time, Father Janipero—these men approached their brother man of a savage type confident that he would respond to the appeal of love, justice, and a common humanity—they showed their faith by their works. They did not use coercive measures. They had not so learned Christ. The Moravians were as consciously and as consistently opposed to the use of violence in dealing with their fellow men as were the Quakers. In all these instances by peaceful and Christian methods these missionaries, of varied views of Christian doctrine, won the hearts of the people among whom they cast their lot. They succeeded in promoting a genuine Christian civilization among the Indians by these methods, but I am not aware that any others succeeded by methods of violence—by coercive methods. The villages that the Moravians established among their Indian converts were models of neatness, peacefulness and order. Each village had its schoolhouse and its church. Each was surrounded by cultivated fields redeemed from the surrounding forest. The conversions among the humble dark-skinned people bore all the marks of genuineness: changed motives and changed lives, the abandonment of savage habits, industry and pleasure taken in good things.

WHY EXPERIMENT FAILED.

But what caused the failure of all these experiments? That cause was not far to seek. It was not relapse into barbarity on the part of the Indian converts. Quarrels occurred between the wild Indians and the whites, usually produced by some act of aggression on the part of the whites—war followed, the peaceful Indians were unjustly made to suffer for the savage deeds of their wild brethren, and so the missions were destroyed. John Eliot's missions were broken up as a consequence of King Philip's war. The Moravian Christian Indians suffered every kind of wrong in consequence, first of the French and Indian war, then of the war growing out of the conspiracy of Pontiac, and lastly the Revolutionary War. In a number of instances peaceful, unoffending members of these villages were brutally murdered, they were driven from their villages and made exiles and wanderers for more than a year. Finally—and this was a blow from which Moravian missions never recovered, came the terrible massere of Gnadenhütten on the banks of the Tuscarawas in Ohio, where 93 men, women, and children were murdered in cold blood by a band of Pennsylvania volnnteers, in revenge for deeds of which wild Indians, not they, were guilty.

Such deeds as these find no place in our popular histories, for they do not reflect credit on our civilization. The massacre of Wyoming and the horrible cruelties perpetrated by Indians who were in the pay of Great Britain on our settlers—this is a household word. But how many have heard of Gnadenhütten, where the crime and its horrors were our own? Now let us ask what is the fine gold of truth which the mind of an impartial student extracts from these little-considered and out of the way incidents of our early colonial history; to which might be added many similar facts from the story of our contact with the Indians in more recent days? It is that moral means, Christian principles, might be used with the best practical results in a very large number of cases where ignorance, greed, or pride dictate the use of violence.

The more closely we study our own history, the more rigorously we examine the events of our own immediate time, the more certainly are we forced to the conclusion that the use of coercion, of war, may be largely eliminated if our motives in the internationl policies on which we act are Christian and not selfish, if they are the desire for our neighbors' good rather than to satisfy our own more selfish desires. We are further led to a second conclusion of importance, the use of coercion, that is war, in that scheme of so-called colonization, we should more properly call it conquest, in which we have been engaged during the last three years in the Philippine Islands, has proved by no means promotive of Christian civilization.

IN LIGHTER VEIN.

The Rev. Dr. E. Walpole Warren, St. James', New York, was the first of the speakers. His address was at times exceedingly funny. He ruled out at once all Filipinos, Cubans, and Boers on the ground that their cases are still pending, and it is impossible yet to determine results. He appealed to his audience if the civilization meant by the topic was not fairly well represented by the audience itself, and of course he secured acquiescence. He made the point that the ultimate condition and character of a colony is not in the least affected by the manner of the settlement of it. In proof, he gave America, Botany Bay, and Zanzibar. Speaking of an Indian who said he did not know where his reservation ended, Dr. Warren replied that it ended where the Pacific Ocean began; any Indian ought to know that. The speaker did not justify the treatment of the Indians, nor did he do so of the sending of convicts to Botany Bay, now as civilized as Albany, he said, but he argued that such methods had been promotive of Christian civilization, for such civilization is where barbarity used to be, and that is the question of the evening. He recounted the recent history of Zanzibar, where coercive measures have been employed. Then he related the rise of Khartoum, and its college of such unique character, and got to India and Alexandria, when the bell rang. His address was the life of the evening, followed later as it was by the extempore reply of Prof. Stewardson of Lehigh University.

A CONSERVATIVE VIEW.

Mr. George Foster Peabody is a lawyer and banker of New York and Albany. He is also a vestryman of Holy Trinity Church, Brooklyn, and very much interested in and a large contributor to the Young Men's Christian Association. A Southerner, he is on the Board of Control of the Southern educational movement of which

Mr. Robert C. Ogden is the chief spirit and Mr. John D. Rockefeller the largest financial contributor. His address to the Congress was conservative. He said:

The Church of Christ is meant to be the witness of the life which Christ lived in this world. While it is proper to call the modern civilization Christian, it is not true to say that Christ dominates this or any other so-called Christian nation. The essential element, as Mr. Welsh said of Christ's nature, was love. If to-day everyone who professes to accept Christ as his Lord, should determine to make Him the inspiration of all he does, things would soon wear a vastly different aspect. The essential element in Christ's coming was to show us that divine power lay ready to our hand.

We should therefore picture to ourselves our Lord Jesus Christ and let Him show us the right course. Only by being ourselves as He was can we be of the least use as individuals or as a Church. For religion and for that only does the Church exist, and so long as we continue to say that human nature progresses slowly, just so long will the improvement be deferred.

Mr. W. J. Young is Deputy Superintendent of Banking of New York, and lives where President Roosevelt does in summer, viz., at Oyster Bay, Long Island. He was the last of the speakers.

When our forefathers landed on this coast they could not have remained without force, coercion, and a use of weapons, he said. They endeavored to civilize the Indians. But there were other forces which did more to uncivilize the aborigines—force of whisky and rum had greater effect towards lowering than force of weapons to elevate. The aborigines were not the colonists. White men were. They spread the schools and churches. Civilization would not have come except by the coercion of the Indians. Only weapons have been considered as coercion. There is another method of coercion, namely, the statutes codes and the courts. Force of arms is the last coercive method of civilization.

Till Wednesday night no one from the floor had ventured to speak, although often invited to send cards to the secretary's table. That night, however, Prof. Stewardson of Lehigh University, Pennsylvania, answered the Rev. Dr. Warren. At times he was pretty severe, even if funny, and the rector of St. James' would have replied, but was forbidden to do so by the chair, under the rules. Among many bright things, with which he carried his audience, Prof. Stewardson said: It has been declared that in the final outcome the method matters not. We have been told that the Indians were cheated. Has that anything to do with our civilization? Are we the better for it? The millennium will never come while such things prevail. It is not due to the fact that some of our forefathers were cheats, but to the fact that many of them were not, that we have succeeded. England conquered India by the efforts of Clive. Suppose England to have been made up of Clives. Should we have had a Christian civilization? I conclude that if there is ever going to be a millennium it will not be while such things prevail, while men go on cheating and robbing, saying that the millennium will come. We must make our millennium ourselves.

"WHAT IS PERSONALITY?"

Five professors from as many institutions of learning held the platform on Thursday morning. The subject was profound, but the audience appeared interested and seemed to follow the thought of the distinguished speakers. The topic was "What is Personality?" and the first of the writers was Prof. J. A. Leighton, of Hobart College.

The writer began by emphasizing the philosophical as well as the practical interest of this problem. He asserted that while idealism is the prevailing philosophy to-day some idealists either give equivocal answers to the questions as to the position and destiny of personality or ignore the question altogether. But on the whole he thought the central importance of the problem to any system of philosophy is beginning to be recognized.

Proceeding with the discussion of the problem itself, Professor Leighton pointed out that Greek philosophy knew nothing of this problem and that it was first brought into prominence by the new value given to the personal soul of man by Christianity. The word person in Latin (*persona*) signified first the actor's mask, then the character taken by the actor, and from this was carried over into law. In Roman law the person was an individual whose rights were explicitly recognized by the State. This suggests at once the true view of personality in relation to society. A person is an individual living in social relations and having a definite and fixed character in the eyes of his fellow. Hence we grow into personality as we develop from birth in social relationship and under the educative influence of mature persons. The personality of a man is dependent on his relations to other persons, and cannot be developed otherwise than under the influence of social institutions and traditions working on him through the channels of other personal lives.

We must not forget that the growth of personality is from within outward, and that it could not take place at all unless the socially educative influences of State, Church, school, etc., were assimilated by the inner centre of feeling or core of selfhood, and upon this assimilation into self there must follow self-expression. There are then *three* factors in the growth of personality. *First*, the raw material which consists of the natural individual with his stock of congenital impulses and tendencies. *Second*, social tradition and institutions which, working through personal influences, mould the growing personality and determine the occasions and the forms in which he expresses his own impulses and desires. *Third*, there is the originating power of the inner self. This is latent in the first factor and brought out by the second, but it is the product of neither. It is the heart of personal growth itself. If personality be the central principle of our world, it must come from God and belong to Him. It must find its completion in Him. For there would be no meaning in saying that personality is of supreme value here if it is not conserved in God. "In Him *we* (persons) live and move and have our being."

The second writer was Prof. Hayes, one of the two new professors at the General Theological Seminary, New York. He said in part:

Our wills show unity. The sense of responsibility for our acts which we acknowledge for ourselves and insist upon in the case of others, emphatically proclaims that our willing is our own. We recognize that what we do freely is our own act. And when we inquire what we are to understand by the freedom of the will, we find we mean not that we ever act without motives, but that all the motives which induce action are brought into relation to the central activity of the conscience, and are made our motives; we identify the solicitation that came from without with our own activity as willing creatures, so that they are no longer in any real sense external to us. It is my aim to show that of each of us it may be said, "I am a stream of consciousness," but that on this stream, that is "I," each passing thought is not a separate, isolated thing, but is most intimately bound to that which goes before and that which follows. By personality, so far as I can express my meaning, I understand this unity of my mental states and activities as one whole. The best suggestion that I can offer is, Behold in yourself this spiritual unity, some aspects of which I have tried to describe.

The last writer was Prof. Woodbridge, of Columbia University.

The soul as that which thinks and feels and wills, is commonly regarded as constituting the reality of personality. Psychology, in analyzing this conception, has tended to view the soul, not as an existence independent of the contents of consciousness, but as the form in which these contents appear. This form is to be explained simply as the correlation of the elementary processes of consciousness, namely sensations. The personality varies, changes, and is lost, according to the variations of the correllation. Psychology thus views the soul, not as a principle of unification, nor as the cause of mental activities, but simply as the concrete, given unity of these activities.

Such an analysis appears to be altogether inadequate to the needs of practical life, and indeed hostile to many of the deepest convictions of men. There has been, therefore, a natural tendency to reject the results of psychology and to claim that the analysis has not been essentially correct. This tendency has not been helpful in the long run, and it has not succeeded. A thorough understanding of the problem of psychology shows that the success of such a tendency is not to be expected. While this seems true, it does not follow that psychology is at war with life, or that its success means the failure of human hopes and beliefs. Rather the success of psychology and the protest we instinctively make against it, demand that we ask. What is the significance and value of any scientific result for life?

The value of scientific knowledge is found, not in the knowledge itself, but in the added efficiency it gives to its possessor, if he will use it. Consequently all the discoveries we make through the exercise of knowledge, present themselves finally as problems for action. They may or may not be made effective in life. That rests with the individual, whose whole activity becomes, as a consequence, the assumption of responsibility.

THE TWO SPEAKERS.

The speakers on "Personality" were Prof. Nash of Cambridge and Prof. Marvin of Western Reserve University.

Prof. Nash.—The first paper dealt with the relation between personal and social personality. The second, with that unity within the manifold of sensation and experience which we know to be the essence of personality. The third taught us that knowledge drives us into life, and that psychology and science and metaphysics resistlessly impel us into history, in order to truly know."

God has taught me that personality means, first, a growing command over the resources of my own inner life. And God has taught me that just in proportion as I become master of myself, I translate what is deepest in myself into the simplest terms of my fellow man's experience.

Prof. Marvin.—You and I are attempting to do a work that is infinite, and we are members of an infinite system, which works itself out in perfection. Therefore, in your life and in my life, there is part of that infinite drama—in fact, you and I are members of that infinite drama, or are playing rôles in it. Now as part of that infinite drama, your life and my life has its meaning; and your part and my part, as the part of every drama, cannot be separated from the organic whole to which it belongs. And therefore your part and my part has a meaning which is eternal. The drama of which you and I are part will go on forever. Your work and my work, as a part of that drama, will never lose its meaning—never.

A VISIT TO AN ARSENAL.

On Thursday afternoon members of the Congress went for a visit to the Watervliet Arsenal, an invitation having been extended by Col. J. E. Farley, United States Army Engineers. After welcoming his guests, Col. Farley escorted them to a machine shop, where workmen had made preparations to shrink an iron jacket upon a gun. The operation was watched with great interest. A tour of the shops brought the party to see the largest gun ever cast in America. After explaining the various parts, Col. Farley called for volunteers to fire it. Placing a percussion cap in the mechanism, the gun was fired by the Rev. Dr. C. C. Tiffany of New York. The report was deafening. Various comments were made as to the can[n]on being "fired" by an Archdeacon, especially when out of his Diocese, but it was at least certain that it went off. The party was received with much cordiality by the officers and the attendants.

RECEIVED BY THE GOVERNOR.

Returning to Albany, about fifty members of the Congress party were received by Governor Odell of New York in the executive chamber. Speeches were made, and the Governor mentioned that it was the second delegation he had received that day, the other being a party of school superintendents. He was glad Albany is the convention city of thinkers. The Rev. Dr. Battershall made the presentations and a short address.

THURSDAY EVENING'S SESSION.

"The Moral Aspects of the Referendum" was the practical topic before the Congress on Thursday evening. The audience was large and the Bishop of Albany was in the chair. The first of the writers was Prof. Stewardson of Lehigh University, at South Bethlehem, Pa., and he gave foundation facts concerning the Referendum. His paper was exceedingly long, and he had promised himself to cut half of it out. He created much amusement by tenaciously holding the rostrum after the bell had sounded; even after the Bishop stood beside him and good-naturedly urged him to desist. Meanwhile he read at the rate of a hundred words a minute, or more. Here is part of what he said:

THE MORAL ASPECTS OF THE REFERENDUM.

The Referendum is not a substitute for the representative system in popular government, explained Prof. Stewardson, but it is a modification and corrective of it. It means nothing more than an appeal, on certain matters of constitutional or statute law, from the duly authorized legislative representatives to the whole body of constituents who elected them. Prof. Stewardson went to Switzerland for his model, where he said the experiment has been long enough tried to admit of deductions being made. There are favorable and unfavorable points about it. It has been argued as against the Referendum that it does away with the expert. It has been said that this is the age of specialists, and that the Referendum "rests on the idea that all men are specialists in everything." In reply, I flatly affirm that the Referendum theory rests on nothing of the kind, but on the theory of the sovereignty of the people, and its aim is not the silly and futile one of trying to turn all men into specialists, but an effort to effect coöperation of the people with the specialist in the making of law. The need of coöperation in matters political is manifest in many ways, but the expert in theology or politics bears a different relation to the people than the expert in surgery or navigation. For example, passengers on a ship have no blood of the navigator in their veins nor navigator's eye in their heads. But he is, when on shore, a political and religious being and requires to be controled, directed, and protected. Here the people share with their leaders common interests, common problems, common tasks. Experts dare not govern alone and the people dare not let them. "In this country of ours," said President Roosevelt the other day, "the average citizen has got to devote a good deal of thought and time to affairs of the state as a whole or those affairs are going to go backward." The source of all law is the mind of man and the public weal is every man's concern. The political education of the people is essential to the welfare of individual and state, and the Referendum is of profound ethical significance in that it reminds us of it.

The Hon. Charles E. Patterson, of Troy, the second writer, is a distinguished lawyer, both in reputation and appearance, and he gave the legal side of the topic. He was endorsed by the Albany bar that same evening for Supreme Court Justice. Replying at the very outset to the speaker who preceded him, he said the Referendum had no moral aspect whatever.

Mr. Chas. E. Patterson.—I have been informed that somebody, sometime, wrote a history of Ireland, which I have never seen, and in the index of which there was—"*Snakes in Ireland.*"

Reference back to the page indicated in the index, showed the whole chapter to be just exactly what I have quoted above—"There are No Snakes in Ireland." . . . .

At the outset, it occurred to me that the question of the *referendum* was purely a question of politics, or of expediency, and that no moral question, that is, no question of right or wrong, could be involved in it. . . . .

To start with, it may be violently and absolutely asserted that there is no foundation in morals, ethics, religion, or common sense, for the declaration, dogma, or whatever one may choose to call it, "*Vox populi, vox Dei.*"

To take the old illustration, "*Vox populi,*" was "Crucify him." Who dare assert that this was "*Vox Dei*"?

Among cannibal nations, the voice of the people is in favor of making feasts of the dead bodies of enemies. No enlightened man will say that this is just, moral, to be approved by an enlightened conscience, or that it is "*Vox Dei.*"

Many other illustrations might be adduced, if doubt exists, to demonstrate that the cry of the people is never paramount; that it can be regarded as the voice of God when, and only when, it is in harmony with and represents the absolute controlling authority of supreme right. . . . .

In small communities, it is easy to have a vote of all the people on all questions of public concern, or upon all questions of conflict of individual concern. If the community grow larger, it will become impracticable to regulate every family matter by a vote of all the people, and a republic is the natural outgrowth of a democracy.

A democracy is the rule by a vote of all the people on all interests pertaining to all the people. A republic is a rule by representatives of the people, who take charge of matters of public concern that cannot be conveniently disposed of by the whole populace. A republic as a development of a democracy calls for action by representation, instead of action by individual members of the community. . . . .

To come down now to the question of the *referendum:* It would seem that the power to legislate is in the people. Inasmuch as in a populous State, all the people cannot be called together in town meeting, to pass upon particular questions, a necessity has arisen for a representation of the people by delegates, assemblymen, or senators, or legislators.

While the position of a legislator is such that he is bound to exercise his utmost wisdom and his greatest sense of right and wrong, to promote the best interests of the government, he is but a delegate to express the wishes and will of the whole people. In minor matters he may feel that his own judgment is sufficient for all purposes, nevertheless there are many grave matters upon which he is called to act, in regard to which it is right that the action to be taken by him should represent the wishes of the whole people. Oftentimes, it will naturally occur that the legislator may be in doubt as to whether he knows the wishes of the whole people, and oftentimes he must be in doubt as to whether his individual views represent the preferences of a majority of the people, or of the indivdual constituents who have put him in the place.

Under such circumstances, I claim that it is not only his privilege, but it is his duty, to seek to know the wishes of the people at large. He has no right to set up his individual opinion as to right or wrong, against a majority of those whom he assumes to represent. . . . .

In fact, the *referendum* is a basic principle of a republican form of government.

Whether instructions come from the people before, or whether they come upon or after, an election of deputies or representatives of the people, it is the voice of the people, and not of their servants, that should control.

In theory the servant is not above his master. Experience shows that in life he often is. He never ought to be.

In matters of government, it would be a state of affairs apprehensively to be considered, should a legislator acquire his place, betray the confidence of his constituents, and then block the way to a consideration by his constituents of questions in regard to which their wishes were well known, but in regard to which there had not been occasion to give instruction. Still worse would it be for the deputy of the people to say, "You have made me your representative, and I have a divine right to be a ruler, and while it is true that I rule only as your representative, the power to represent your wishes was conferred upon me, when you cast your suffrages for me, and I shall never ask you what you meant by it. Your votes once cast gave me power of attorney; it is without power of revocation during my term of office; I shall never submit to a *referendum* to you to know what you meant. The power is irrevocable, and I alone shall determine what are your wishes, until the expiration of my term of office shall permit *you* to replace me by one who shall execute *your* will as *he* shall determine it. Once chosen, your representative will hold no consultation with you as to your wishes." . . . .

Our Constitution absolutely divorces Church and State. The sale of liquors on Sunday, in so far as the legislator deals with it, does not involve a question of religion. It is a question of civil government.

Upon such questions, why should not the people rule? It may seem unreasonable that a religious man should claim that there is a *civil* right to do things irreligious. Nevertheless, the Constitution recognizes that right, and our form of government puts a stop upon governmental interference with the exercise by an individual of his personal liberty, merely upon the ground that his acts are irreligious.

If the people of the State of New York choose to abolish Sunday as a day different from other days, it is the *civil* right of the

people to do so, and it is the *moral* right of any legislator to refer it to the people to say what they will do in this respect.

The government is *by the people.* The people are the sovereigns. Whether legislators are styled representatives or deputies, their functions are but to carry into effect the mandates of their constituents. If in the platforms of the parties which have been endorsed by the majorities who have elected them, the agents have been fully instructed as to all their duties, there may be no occasion for them to ask for a repetition of orders as to how to act. If there arise grave doubts as to what is the will of the people, there should be no question of the morality of the *referendum.*

To refuse it, upon proper demand for it, would be immoral—if a question of morality is involved. At all events such a refusal would be a grave and unjustifiable act of insubordination upon the part of the legislator and an usurpation of authority which should be condemned.

The first of the speakers was the Rev. Dr. David H. Greer, of New York. He differed radically with the writer of the last paper, and began by saying that all questions which affect us vitally, educational, sociological, legal, political, have their moral aspects. The clergyman who had forgotten his sentence and become hopelessly tangled and embarrassed, and who blurted out that he had lost his verb but was bound for the kingdom of heaven, was made to do service by way of illustration, and the Rev. Dr. Greer applied the same by saying the public of the present day has largely lost its moral thermometer, but had retained its moral impulse. He pointed out that the political referendum is coming into use. It is not alone in Switzerland, where Prof. Stewardson would place it in its greatest perfection, but it had been employed in our own states and territories. It is a weapon of the future, and can be made a weapon for good, if rightly used. In studying it, the whole question with the speaker was whether it made for righteousness. It does, and he favors it in consequence. Does it make righteousness? It does not, and we ought not to fall into the error of thinking it does do so. What it has done to some extent, and will do more if applied, is to prevent excessive legislation. There are fifty bodies in the United States possessing full powers to enact laws. Of course they will enact them. President Roosevelt warned the New York legislature, while he was Governor, against the evil of over legislation. There being too many laws, they become cheap, and people have little use and less regard for them. People evade the laws and consider themselves justified in so doing. The lawlessness in this country is in no small degree attributable to this over legislation, and the consequent disregard for the laws enacted. The way to curb this tendency is to curb the powers of the legislature, and this curbing the referendum does. The speaker wanted time to dwell on this point, but glancing in the direction of the Rev. Dr. Schwab of the Intercession, New York, who had his hand on the bell, observed that one has not time to dwell on anything at a Church Congress.

Being assured he had some time remaining, the Rev. Dr. Greer spoke of the growing amount of venal legislation. It is on the increase and may sink the Ship of State. The causes are political and plutocratic. Both these conditions are new; they were not dreamed of by the framers of our political system. For practical purposes, the two are one. The corrupting power of the bosses is a real danger. These bosses employ one hand to control the legislature, and the other to pay out money to managers of corporations for their voices and votes. Some corporations are favorable to the people. The description he gave did not fit all, he said. But it does fit far too many. There is a real danger before us. There is danger that our Democracy may be turned into Plutocracy. There is a way by which the people can prevent such disaster, and it is by the Referendum. We do not want the Referendum away off in Switzerland. We want it here. It may be made our nation's own sword. It will not overthrow the representative system, any more than a careful surgical operation, removing an arm perhaps, overthrows the whole body.

Concluding, Dr. Greer preached an eloquent sermon on righteousness, carrying the Congress with him. Indeed, it was in many respects the most telling address before the whole Congress. He called ours the age of volatilization of beliefs, and it had even come to be that many think we make our own morals. The facts are we did not invent the Ten Commandments. Here is the office of the prophet, preacher, and teacher of the Church. The Referendum makes for righteousness, but it does not make righteousness. That came by Jesus Christ.

The concluding speaker was Mr. R. Fulton Cutting, of New York. He is a vestryman in the Rev. Dr. Rainsford's parish, and interested in something more than a score of charitable enterprises of the greater city. He approved the moral aspects of the Referendum, he said, and observed that society begins where the Church has already come to be. He undertook to show some of the positive advantages of the Referendum. He declared our presidential elections to be referenda. Enlarging upon the working of the political platforms, he wondered if it might not some time be possible to permit us to vote on distinct questions, and not have to vote for this bunch of questions, or that, according as we voted for party. Now we have to vote for some things we do not approve of, in order to get in a vote for more important questions that we do approve of. He believed we might get better results if we voted for measures, and not for men. There would be, he felt sure, a decrease of partisanship.

The address was a charming one in its fairness, its breadth, and the spirit of its delivery.

SPIRITUAL PRINCIPLES AND SOCIAL DIFFICULTIES.

The last session of the Congress, save one, opened on Friday morning, with the old-time large attendance. Bishop Doane used the prayer again for a peaceful outcome of the industrial difficulties in Pennsylvania, and added a prayer of thankfulness to God that that peace had come even as the Congress had prayed for it. The topic was the practical one whether spiritual principles furnish a solvent for these and other social difficulties. The first of the two writers was Dean Hodges, of the Divinity School of Cambridge.

DO SPIRITUAL PRINCIPLES FURNISH A SOLVENT FOR ECONOMIC AND SOCIAL DIFFICULTIES?

Dean Hodges.—All our social and economic difficulties will eventually be solved by the application of spiritual principles.

The theory of the matter is as plain as day. The diagnosis fits the disease, and the prescription meets the diagnosis at every point. It is true that the patient is not making a quick recovery. This is a perplexing and discouraging fact Which I purpose presently to consider. All that I maintain at present is that theoretically the thing is as clear as the sun in the blue sky. The cure for all our economic and social ills is to be found in spiritual principles.

The difficulties which demand solution are such as these: The adjustment between the reasonable financial interests of the investor and the maintenance of a decent standard of living by the laborer. The contention between the concentrated strength of the masters and the concentrated strength of the men, the relation between the natural right of a man to sell his energy and time at his own will and for his own immediate good, and the right of an association of his neighbors to restrain him from such a bargain when his employment under such conditions is felt to be to the disadvantage of his class in general; the relation between industrial discipline and public necessity; the results arising from the gathering of most of the tools and most of the materials into the possession of a few, upon whom the working folk are thus made dependent for the opportunity to work; the assertion of the selfish purposes of politicians against the needs of the people; the alliance between the love of money and the baser appetites of the human animal.

The spiritual principles by whose light we shall find our way through these dark and crooked places are set forth in the New Testament. These principles are few and simple. Indeed, it may be said that the Christian religion in its relation to our social and economic difficulties sets forth one spiritual principle, and one only.

The inferences from it are endless, its meaning with reference to individual alternatives is often difficult to see, but the principle is one and plain. It is contained in our Lord's words: "That ye love one another, as I have loved you." When we all love one another after the example and in the spirit of Jesus Christ there will be no more social or economic difficulties. Every city will be a city of God, every village will stand in the paradise of God, and the days of our common calendar will be "as the days of heaven upon the earth."

But the theory seems not to work. The diagnosis is right and the prescription is right, but the physician continues to administer his medicine and the patient continues to be no better. What is the matter? Why is it that spiritual principles, which in theory are a complete solvent for all our social and economic difficulties, do not, as a matter of fact, solve them?

The reasons are to be sought, first, in the Christian Church, and then, in human society.

Let us confess that we who represent the Christian Church have not sufficiently magnified our mission as preachers and promoters of righteousness. Our interest has been intellectual and ecclesiastical rather than ethical. "What was the matter with my sermon?" asked the young preacher. "I spent a long time over it. I thought it was a good sermon, but nobody in the congregation liked it." "The matter with your sermon, said the preacher's friend, "was that you were a great deal more interested in the truth than you were in the people."

Let us confess also that the righteousness which we have preached has been of the domestic rather than of the social kind. It has been calculated for the meridian of the household rather than for the meridian of the town. It has been intended to make men good Church people rather than good citizens. The truth is that the two belong together. The fact that a man is a Christian ought to imply that he is also a person of public spirit, concerned about the community at large. But we have not said so often enough.

The chief reason, however, for the slow progress of spiritual principles is the toughness of the material with which we have to deal. The problem is to lift the general standard of living. That means not only a perpendicular but a lateral elevation. And that, in the nature of things, is slow. The world is growing better, and spiritual principles are making it better, but it is with the deliberation of the precession of the equinoxes. Patience, then, and faith are what we need: faith in divine providence and human possibility.

Thus, in God's good time, shall our difficulties find permanent solution.

The second of the writers was the Rev. Dr. Loren W. Batten, St. Mark's, New York. He spoke of the Reformation and said an infallible Scripture was substituted for an infallible Pope, and no Romanist was ever more tenacious of his papal obligation, than Protestant of his confession. Jesus laid down, said he, the everlasting principles upon which all mankind, even when coal miners are on a strike, may find peace.

That some solvent for economic and social difficulties is urgently needed is plain to any observer, he began. The troubles of the present age are not essentially different from those of other times; but we feel them keenly and are restless under the slow processes by which their cure is usually wrought. The great need is to give over tinkering with the surface symptoms and to act about the discovery of simple principles, which shall be the mainspring of all attempts at the solution of economic and social difficulties. It is not my task to inquire in what realm such principles may be found; but only to say whether spiritual principles are adequate for the purpose. The writer devotes a large part of his paper affirmatively to show the adequacy of the Gospel to the task in hand. Near the end he said: "The Kingdom of God which Jesus proclaimed, is not to be reckoned as one of the Utopias which imaginative men have conceived. The significant thing about the Kingdom is the urgent need of its realization. The Lord's Prayer in its most primitive form is exceedingly short. There is no room there for any but the most pressing and constant needs; but space is found in the very centre for the appeal, "Thy Kingdom come." Spiritual principles are capable of solving these difficulties because of their all pervasive character. The law and the prophets cover a vast area—moral, spiritual, economic, political, sociological subjects are comprehended in their wide embrace. Yet Jesus said all these are embraced in the two Commandments to love God and one's neighbor. Speaking finally of Jesus' words concerning marriage, in relation to the family, Dr. Batten said that the course of the Church needs modification.

FEW VOLUNTEER SPEAKERS.

The speakers were three in number, the Rev. W. E. Bentley volunteering. There had been an absence of volunteer speakers at this Congress, and so Bishop Doane welcomed this one warmly. The first of the appointed speakers was the Rev. H. W. Wells, St. Andrew's, Wilmington, Del. An Archbishop of Canterbury had once told a deputation of workingmen that while he, the Archbishop, claimed to be himself a workingman, there is nothing in the Bible expressly for workingmen. To this Mr. Wells took exception, saying there is such message. It may not be to them because they work, but there is one to them because they, more than others perhaps, suffer. Men in the Church are specially set to the task of reaching men who are not in the Church, and to bid them hear this message. He told the story of a rector who, trying to straighten out business affairs of a parish, was warned by wardens that rectors of that parish had been accustomed to confine themselves to spiritual matters. He replied that when he spoke on spiritual matters many whom he wished to reach were not at service to hear what he had to say. He must carry the message to men who would not come for it. The speaker thought there must have been a previous understanding between Jesus and Levi, else the incident of the call of St. Matthew was unreal.

The second of the speakers was the Rev. W. E. Johnson, Redeemer, Harlem, New York City. He made a most vigorous and telling presentation. At times he was rather severe, but probably no more than situations demand. He testily asked where spiritual solvents had proven effective in the settlement of social difficulties, and declared such could not be pointed out. He called the Raines law, a New York measure for the control of the sale of liquor, an abomination, and gave President Baer some hard knocks for claiming divine right of coal operators and coal land owners. For Mr. Baer's claim he had naught but contempt, as had most of the rest of the world. He called the customs inspectors highwaymen, and reproached the General Convention for failing to act on the divorce matter last fall. Hard things about us are the very things required by us to put within us the kingdom of God. Tyrants sit on thrones declaring they do so by divine right. Men had made slaves, and had been made slaves, in the name of Jesus. You may go out and work for the Kingdom of God in your way. I may go out and work in the same cause in my way. We may be directly opposed. The credit is in the effort, and the issue with God.

The final speaker, the Rev. W. E. Bentley, the new rector of Holy Sepulchre, New York, for the last year assistant to the Rev. Dr. Heber Newton, rose to make the point that methods must be applied, and that often, in the economy of God and of man, ends justify means. The spiritual and the social are one. God united them, and Jesus said "All things are Mine." He plead for a recognition of the sacredness of labor.

THE CONCLUDING SESSION.

At the opening of the final session, on Friday afternoon, the Rev. Dr. C. C. Tiffany, as chairman of the general committee, thanked everybody who had helped to make the Congress the success all now recognized it to have been. The Bishop of Albany, the people who had attended in such large numbers, the committees, especially the Rev. Paul Birdsall, the press, and everybody, came in for gracious appreciation.

The topic was "The Place of Imagination in Religion," and the opening writer was the Rev. W. E. C. Smith, the new assistant at Ascension Church, New York.

THE PLACE OF THE IMAGINATION IN RELIGION.

Rev. W. E. C. Smith.—It may seem a startling assertion that our religious beliefs and our moral ideals are, for the most part, imaginary. To affirm this, however, is the purpose of this paper—"The Place of the Imagination in Religion."

One of the most wonderful facts to-day is the great pioneer work done by the imagination in the field of invention, commercial power, and industrial organization. So rich and fascinating is the modern commercial triumph that men's fears are not wholly groundless that the earlier moral and spiritual achievements of the imagination may be forgotten. There is also danger lest men may forget that there are yet greater opportunities for its services within the religious experience than ever before. These opportunities if not so immediate or picturesque as the material successes, are, none the less, richer in power as they are also destined to make a more permanent contribution to the welfare of the race.

The first point I wish to make is this: that faith and the imagination are practically identical. As these two words are properly used, they stand for one and the same thing. Whatever distinction there may be is really one of contents, rather than nature. Only by its interests, occupations, and affections, is faith distinguished from the imagination of the poet, scientist, or man of affairs.

In the New Testament, the word faith is used very loosely; sometimes for "belief," sometimes for "a body of doctrine," sometimes for a moral trust, and often for the constructive power of the imagination. In nearly every case where Christ employs the word, it is in this last sense. The purest and most powerful example of this appeal is the Christ witnessing within the morally and spiritually enlightened imagination of men to the perfect life, and drawing all men unto it.

Note, also, the similarity of the field of the imagination and of faith. It is one and the same world of mystery and wonder, outside the horizon of established facts claiming the devotion of the mind's belief, which gives to faith and the imagination their opportunity. In this field lies the vision of every sublime and splendid possibility of life. Here are its infinite ideals. Here repose the divinest realities. Here lies the journey of man from the idea to the infinite reality; from the universe to its Creator; from the order and beauty of nature to the Designer; from the moral law to the Legislator; from the revelations of life to the character of the Revealer; the journey in every case is one made by the imagination.

Our religious language is conspicuously imaginative language. From that august, imaginative, rhythmical hymn in the first chapter of Genesis, to the gorgeous panoramic visions of the Book of "The Revelation" our Bible is witness to a vast racial experience in religion, appealing to all minds in terms of imagination.

This same dependence upon the imagination is true of our creeds. Their language is imaginative, surely not descriptive. We recognize and value the declarative power of belief, but "the heart of the creeds" must be wooed and won by the imagination, which, like the Master Himself, can take the words and convert them into spirit and into life.

The sacraments of Baptism and of the Holy Communion are magnificent dynamic appeals to the imagination of man; the one summoning a human life into the idea and consciousness of an actual divine sonship; the other, the alluring presentation to human thought and love, of the Divine Life in its perfection of beauty and strength, within which this consciousness is fed, sustained, and brought, at last, to its crowning glory and fulfilment. The most dramatic fact the world has ever witnessed is the actual manifestation of God life in the flesh, and the incarnation of Christ is the sublimest and most powerful appeal that has ever been made to the imagination of man.

Consider further how the place of the imagination in the religious conduct of life is as evident and unmistakable as we have seen it to be in matters of belief. The Golden Rule is a most direct appeal to the imagination. By it the imagination is summoned into the field of sonship and brotherhood, and the appeal is made for insight into the social consequences of our acts. Christianity is the royally empowered messenger to the soul of man, bringing reassurance and commissions of service to a faith which "endures as seeing Him who is invisible," re-enforcing a hope "that is not seen," authenticating a spirit "which searcheth the deep things," and "is hid with Christ in God."

Finally, if it be true that faith and the imagination are one, and religious belief and the moral effort are chiefly affairs of the imagination, then there still remains the critical question: How about the reality of all these things? Are we trusting in pictures, or in eternal and objective facts? In the reality of the imagination's ideals, as they have been won for life, lies all the hope and the greater part of the joy and power which we associate with religion.

So far as we may attempt to offer proofs of the objective facts vindicating the use of the imagination in religion, I submit the following:

(1) That the spiritual imagination of man which has persever-

ingly clung to the visions which have come to it with inspiration, charm, and, unquestionably, uplifting and purifying force, is itself evidence of importance for the reality of those things the imagination entertains. In that definition of faith, "Faith is the substance of things hoped for; the evidence of things not seen," this is precisely the point. Faith, or the imagination, is the evidence of things not seen.

(2) We claim the evidence of the human consciousness that these messages which come to us of conscience, of beauty, of love, of life and character, are not too good to be true, but too good not to be true. If we must give a reason for their reality, it is in this: that they ought to be.

(3) These visions have through many centuries helped and stirred the world of men as nothing else has ever done. A world illuminated proves the sun's reality. Proofs of the reality of those things with which the religious imagination is occupied, are found chiefly and impressively in the lives made holier and happier, in the divinely noble movements for human good everywhere, and in human society lifted to higher aims and larger service. These things may never prove themselves in syllogisms, but they shall certainly vindicate their reality in life.

THE WARDEN AND THE ARCHBISHOPS.

The writer second on the programme was Warden Cole, of St. Stephen's College, at Annandale. He gave a scholarly paper, saying among much else:

Rev. Dr. L. T. Cole.—It is the power of the imagination which enables us to apply ourselves and to use in a more than Pickwickian sense the liturgy, offices, and ritual of the Church. We are all ritualists to a greater or less degree, and it is well for us to see and acknowledge the psychological basis on which Christian symbolism rests.

In this connection we ought to consider a corollary to the principle which determines the use of imagination on the emotional side of religion. It is a fact brought out in many ways in the psychological laboratory, that different individuals form their images, in terms of different senses. For example, one man's imagination expresses itself almost exclusively in terms of sight, in visual images, and he belongs to what French psychologists call the *visile* type of mind; another imagines in terms of hearing, and belongs to the *audile* type; another in terms of touch and muscular sense, and belongs with all blind persons, to the *tactile* type. This psychological fact has always seemed to me to afford an explanation of many radical differences in theological phraseology, and ritual expression that keep men otherwise at one, apart. Should not the worship of the Church be broadly human enough to speak the distinctive language of these types? Nay, more, may there not be men who image chiefly in terms of the sense of smell, for whom the Archbishops ought to have made some allowance in their decision on incense?

THE CONCLUDING SPEAKERS.

The speakers were the Rev. W. W. Davis, Christ Church, East Orange, N. J., and the Rev. F. W. Norris, St. Matthew's, Brooklyn.

Rev. Wm. W. Davis.—Our mental powers are so intimately correlated that no single faculty operates by itself, in a state of isolation from the others. The imagination, when working in its proper coördination, reanimates the past, idealizes the present, anticipates the future. This splendid endowment of the mind has obviously a great share in the religious life.

Faith, Hope, and Love, are the essential virtues of religion. Faith, of any vital sort, is inconceivable without imagination. Through the avenue of Faith, the objective facts of religion enter the soul, and, by the aid of imagination, assume the special and personal significance which makes them practical. Faith could hardly lay hold upon such fundamental facts as Divine Existence, Triune Personality, Infinite Fatherhood, Incarnation, unless Imagination gave them some sort of appreciable semblance. Such imaginative forms, even in the mind of the most devout, are undoubtedly imperfect, and, perhaps, even grotesque, when compared with the reality. Nevertheless, these tentative and speculative forms are essential. "No man hath seen God at any time." Still the imagination must strive to "body forth the form of things unknown." Each faculty of the mind is an extension of the soul in some special direction or function. Faith, therefore, is, in this aspect, an extension of the powers of the imagination into territory which is largely unimaginable. If the history of each soul's strivings after spiritual knowledge were openly displayed, it probably would not be generally edifying; yet, whatever possession each of us has, in the way of interior vision, is of priceless value in his own experience.

All this is equally true of Hope and Love. Hope in its essence is imaginative. The glories of future blessedness would be dim and unattractive if imagination did not give them brilliancy and beauty. Love, even the highest and purest religious love, feeds upon the excellencies which the pious imagination supplies.

Take another point of view. Personal integrity, moral strength, the pursuit of holiness—such enterprises of the soul, by which nobility of character is built up, depend, in some measure, upon the activity and fidelity of the imagination. The desire, the determination, by God's help, to be righteous, true, patient, brave, self-sacrificing, must be founded upon ideas of righteousness, truth, patience, courage, and self-sacrifice. Imagination resides hard by the source of these ideas.

Even into the sacred sphere of God's Grace, imagination must be admitted to exercise its useful office. Scriptural revelation and Theological definition cannot exhaust the infinite meaning of God's Grace. In personal religion, to define too closely is to be doomed to coldness and stagnation. It is sufficient to be able to say, "It is the breath of God's Love." "It is the favoring smile of God's good pleasure." "It is the mysterious presence of the Personal Divine in our nature." Now, this wonderful possession must operate upon our nature as it finds it, as God Himself has made it. By special fiat of creation, the will is free. It may even stand defiant towards its Creator. But, according to the merciful terms of our creation, our other powers and capacities are so many avenues through which the Grace of God may besiege the obdurate will and compel it to capitulate to the will of God. With holy violence, the Grace of God assaults every vulnerable part and finally brings it into subjection to the Love of God. In this "bold emprise," what splendid, albeit humble, aid does the imagination lend to the Grace of God! It reproduces in the citadel of the soul, the vivid and affecting scenes of the Redemption. It holds before the yielding heart the Sacred Form which was "nailed for our advantage to the bitter Cross." It pictures to the sinner the frightful distortion of his own wickedness, as seen against the symmetrical beauty of Christian manhood.

We are not, however, confined to theorizing upon what imagination may do or ought to do. We have enduring monuments of what it has done! Religious Music, Religious Painting, Religious Symbolism, Religious Architecture, have created countless modes and forms of persuasive beauty under the power of the pious imagination of God's servants. Besides all that has been written in color, form, and tone, much also has been written in words. Writing becomes literature when it is endowed by imagination. The classics of religious literature are made enduring, partly at least through its indefinable charm. Theology is a science; but no age knows better than ours that science need not deal with that only which is unlovely. Theology arranges, summarizes, speculates upon the truth of Revelation. Its source is Holy Scripture. It must work with the same human elements and under the same human conditions as appear in the sacred Scriptures. The Bible is saturated with the glowing, pervasive power of the imagination. That sacred book opens with a sublime appeal to this faculty. Chaos and the brooding spirit of the creative God—the gathering together of matter and force—the dramatic appearance of life, thought, personality—the Arcadian life of Eden—the symbolic trees of the knowledge of Good and Evil—the insidious entrance of the Serpent Tempter—the tragedy of the Fall—the swift declension into shame, envy, hatred, murder, misery—the pathetic, yet stirring undertone of Prophecy, "The Seed of the woman shall bruise the Serpent's head,"—who can read such writing and not perceive that imagination is a prevailing element of Holy Scripture! History, Prophecy, Poetry, in the Bible have all this same quality. "Holy men of old spake as they were moved by the Spirit of God"; yet, after all, they were men. It is a part, not only of true intelligence, but also of true reverence, to recognize that the Spirit of God did not disdain to inspire the prophets and psalmists to the finest issues of their natural faculties. As Dante was conducted by his unearthly mentor to explore, in a vision, the height and depth, the length and breadth of the universe—so the imagination of the sacred writers is led by the Spirit of God to fathom and traverse the measureless space and abyss of earth, and hell, and heaven.

Furthermore, this same Bible describes the Incarnate Word of God as pursuing the same method in His speech and manner. The purest, highest, noblest, and at the same time, the simplest appeals to the imagination in all literature, are those which our Lord makes in His sermons and parables. They said of Him, "never man spake like this man." Why did they say this? Doubtless because He often spoke of things which the carnal minds of His hearers could not compass. But doubtless, also, because they caught unconsciously from His sermons and parables, a new and precious vision of the meaning of things in earth, and sea, and sky.

Imagination assists in furnishing the mind with ideals. Ideals are the interior types and models of all intelligent activity, conduct, and character. It is the province of the imagination, not perhaps, by its sole power, to *create* ideals, but at least to take the facts, principles, and experiences of religious life and to color, strengthen, and vitalize them into productive ideals. Its function is to bring near that which is far off; to restore to life the dead facts of the past; to give form and animation to the dim vision of the future; to make the dry bones and scattered dust of human experience rise up and move and speak among the living; to seize upon long-forgotten examples of righteousness and saintliness and draw from them a lesson for the present; to conjure up the faded records of crime and misery and fashion them into scourges which shall menace the sinner of to-day with a like hideousness; to take the broad, general teachings of religion as they are formally crystallized in the creed, and make them pass in review before the soul as a long panorama of great events and moving principles, which began their progress in the past eternity of God's Love, which have their consummation in the eternity to come, but which, on their way, must enter into the present, personal life of a mortal man, and uplift him in company with all the saints of God to the unimagined and unimaginable glories of God's Presence.

Rev. F. W. Norris.—We are very glad to find a leader in science ranking himself with the poet, the artist, and the theologian. We are glad to find they acknowledge, as Prof. Tyndall does, that without imagination worlds now known would not be known, for he says imagination is the architect of physical theory. We know full well that he who would be a statesman must be imaginative, and the clearer and more vivid his imagination, the clearer and the better his judgment, as he stands with one foot on the present and sweeping back over the past for experience and then bringing his vision out into the future before him. Combining the experience of the past with his reflection, he is able to forecast, as a statesman should, the future.

BISHOP DOANE'S GRACEFUL APPRECIATION.

At the very end of the final session Bishop Doane, who had hardly spoken a word during the Congress, save formally to introduce the writers and speakers, made a charming address, reviewing the various meetings, thanking all who had taken part in them, and especially thanking those clergymen and laymen of Albany, who, he said, had really done the hard work of the Congress' entertainment. He said the Congress had been wealth, wisdom, and wit. Topics had been very practical, and addresses had been excellent. There have been represented several schools of thought, but there had been an absence of contradictoriness. Rather there had been complimentariness, or he might better say, Catholicity.

With the singing of the *Gloria in Excelsis*, and the recital of the Creed, the Congress of 1902 came to an end.

The official report, containing the papers and addresses in full, will be published as early as may be practicable, by Mr. Thomas Whittaker, 2 Bible House, New York. Subscriptions are invited in advance, as the edition is limited. The price is $1.00 net.

ONE CAUSE OF UNBELIEF.

By the Rev. Charles Fiske.

IT WOULD be interesting, in the case of men who do not believe in Christianity, to trace out the progress of their unbelief and endeavor in each case to find the underlying cause of it. The opinion might be ventured that in nine cases out of ten, unbelief springs from a neglect to use the religious faculties. We have certain spiritual powers given us, and if we do not exercise them we lose them altogether.

There is a remarkable passage in the *Life and Letters* of the late Charles Darwin that is worth quoting, in this connection, though doubtless it is familiar to most of those who will read this article.

"Up to the age of thirty, or beyond it," he says, "poetry of many kinds gave me great pleasure, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge, and Shelley; and even as a schoolboy I took intense delight in Shakespeare, especially in the historical plays. I have also said that formerly pictures gave me considerable, and music very great, delight. But now for many years I cannot endure to read a line of poetry, and I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures and music—music generally sets me thinking too energetically on what I have been at work on, instead of giving me pleasure. . . . . My mind, in fact, seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive.

"If I had my life to live again, I would make a rule to read some poetry and listen to some music at least every week; for, perhaps, the part of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

It is interesting to know that Darwin, familiar as he was with the law of degeneration, which results in the atrophy of any limb or faculty that is habitually disused, was at little loss to know why his higher faculties were smitten with decay; but it is strange that he gives no hint that the same law of degeneration holds true of the religious faculties.

A man is strong in faith, robust and healthy in his spiritual life—and then he becomes so immersed in business, or professional work, or scientific pursuits, or the mere seeking of pleasure, that he neglects devotion, hurries over or omits his daily prayers, discontinues his attendance at public worship, and passes by his times of communion. Is it at all strange that habitual disuse should at length bring total loss? He ceases to use his spiritual faculties, and by and by he tries to use them and cannot; soon he forgets that he ever had them; in time he loses all belief in their existence for others also, and, at the end, his faith is gone, and yet he cannot tell why he has lost it. While we have no right to say that any such process occurred in the life of the great scientist who has just been quoted, yet it is true that we can trace in his letters a gradual evaporation of his faith. At first he asserts emphatically his belief in God—the theory of evolution put forth in his *Origin of Species* does not touch the question of God's creative power; it has to do only with "the process by which God created"; but his faith withers away, not because he was convinced that it was false, but simply because (if we interpret his words aright) he had neglected in some measure to use the faculties by which faith was to be kept alive, just as he had neglected to use the other higher faculties.

Have we not found the secret of most unbelief? We live in an age in which, for various reasons, the minds of men are so fixed upon the visible and tangible that they find it hard to realize things that are beyond the reach of the senses. To hold fast one's belief, therefore, one must be careful to cling as earnestly to spiritual exercises and religious habits as one does to daily work of the more prosaic common life. If we do not exercise the spiritual faculties, they are as sure to become useless as are any other power of the mind. How many men of to-day have any real appreciation of literature, music, art? And if they have none, is it not because their intellectual horizon is bounded by the daily newspaper? How many men know what prayer really is, what true worship means? If they do not know, is it not because in the rush of their busy life they have never taken the time to find out?

A man says he no longer believes in prayer—is it not because he has not diligently practised prayer? He says he does not believe in God—may it not be because he has persistently neglected the worship of God? "He that willeth to do My will shall know of the doctrine," says our Lord.

The one great cause of unbelief, then, is the failure of men to cultivate the faculties that have to do with faith. Arguments will not help them, not the keenest logic nor the soundest reasoning—any more than argument would convince a man of the beauties of Wagnerian opera when he had never trained himself to know the difference between a Damrosch orchestra and a German street band. We ought to tell men this—to tell them that if they wish to believe in God fully and absolutely, they must begin by *acting as if He exists;* if they want to find religious peace and happiness, they must *work for it* as they would work for anything that they considered worth having.

Religion is intercourse with God as a Person. It needs an effort to know *any* person. As Illingworth says in a wonderful chapter in his book on *Personality:*

"It is only once and again under the pressure of reverence or love that we pass through partial manifestations to the character behind them. And then, in proportion to the depth and greatness of the character in question, is the difficulty of really coming to know it. We may easily idolize or underestimate a man, but to know him as he is—his true motives, the secret springs of his conduct, the measure of his abilities, the explanation of his inconsistencies, the nature of his esoteric feelings, the dominant principle of his inner life—this is often a work of years, and one in which our own character, and conduct, play quite as important a part as our understanding."

If this is true of the knowledge of a human personality, how much more true is it of the knowledge of the divine! If it would be dangerous to trifle with a human friendship, for example, how much more dangerous would it be to trifle with our friendship with God! Yet men neglect God, make no effort to know Him, give Him none of their time, begrudge Him an hour of their Sunday holiday, never speak to Him in prayer—and then by and by think they are less credulous and more clever than other people, because they have ceased to believe that He exists.

The Church of God ought not to be a place where money can buy privilege. In the Church of God, as well as under the sod, men are equal. The distribution of sittings in church upon competitive principles—the best seat going to the highest bidder—is an anomaly that disgraces our Christianity in the eyes of an unbelieving public. We revolt at simony in the pulpit; but we practice it all the while in the pews. It may be sometimes necessary to yield to the desire of families to have a definite place assigned them; but this assignment should be made on some principle that will give the man that pays five cents a Sunday as good a place as he who can pay five thousand dollars a year. . . . Missions supported by distant churches are all very well as exhibitions of Christian benevolence; but *the age is sick of benevolence; it is hungry for fraternity.*—Dr. Rainsford.

To forgive the fault in another is more sublime than to be faultless ourselves.—*The Lutheran.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

THE GREAT DAY OF ATONEMENT.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Catechism: XXIV. Benefits. Text: Heb. x. 4,12. Scripture: Lev. xvi. 5-22.

THE Day of Atonement was the one fast day of the Old Covenant (Acts xxvii. 9). It was a day of deep and solemn import, for this day summed up or completed, as it were, the whole sacrificial system by which it was taught that there was a way of access to God for His people. The High Priest in the services peculiar to the day represented the people to God, not God to the people, as was shown by his putting off his "golden robes" which symbolized the latter idea, and after careful cleansing, clothing himself in the garments of pure white linen as the representative of the people. On this day alone in all the year, the High Priest entered into the very Presence of Jehovah, in the Holy of Holies. It was thus shown that there was *a way of access to God for His people. But that way was open only as provided by God.* The occasion of the institution of the services for this day show the necessity of following God's appointed way in approaching Him. Nadab and Abihu, the two oldest sons of Aaron, "offered strange fire" in the Tabernacle and were consumed by fire from the "Glory." Then the service for the Day of Atonement was appointed by God. It provided for the removal of any guilt or sins which might remain in spite of the ordinary sacrifices or offerings. This service was all comprehensive, embracing sins of High Priest, Priests, and people. The greatest care was taken in following strictly the commands of God. The High Priest prepared for his work by a retirement of seven days and was carefully instructed in all the details of his duties. The last night before the great day was spent in a sleepless vigil lest even unconsciously he should be defiled. On the day itself, clad in his golden robes he performed all the ordinary duties of the Priest in the Holy Place. Then after bathing himself and putting on the white linen vestments, he offered burnt offerings, first for himself, then for the people.

Then he chose the "scape-goat." Two goats as nearly alike as possible were brought to him and he drew from an urn a lot for each, one of these was marked "for Jehovah" the other "for Azazel." To the horn of the goat upon which fell the latter lot was tied a tongue-shaped piece of scarlet cloth, typical of the sins of the people which were to be confessed upon his head. This goat was then turned to face the people, waiting as it were till their sins should be laid upon him. "Assuredly a more marked type of Christ could not be conceived, as He was brought forth by Pilate and stood before the people, just as He was about to be led forth, bearing the iniquity of the people" (Edersheim).

While the scape-goat stood thus before the people, the High Priest offered the Sin offerings, first a bullock for himself, of the blood of which he took and sprinkled before the mercy seat once (upward) and seven times (downward), after he had prepared the way by sending up a dense cloud of incense to shield him from the Glory. This prepared the way by "atoning" the High Priest and the Most Holy Place, so that he could now act for the people. Then he killed the goat marked "for Jehovah" and sprinkled with his blood as he had with that of the bullock. Last of all he "made atonement" with this same blood for the Holy Place being there alone on this day (Ex. xxx. 10) and also for the altar of Burnt Offering.

Note now what has been done thus far. Atonement has been made as far as it can be by sacrifices, for the Priests, for the people, and for the whole place of service in its three parts. Then the High Priest laid his hands on the head of the live goat and confessed over him *"all* the iniquities of the Children of Israel, and *all* their transgressions in *all* their sins," and sent it away into the wilderness. This scape-goat is clearly a type of Christ upon whom was laid the iniquity of us all. Coming after all the atonement which could be made by the shedding of blood in the ordinary sacrifices had been made, it showed the incompleteness and imperfection of those and pointed forward to Him who should not only make a way of access into the Holiest by His Blood but should also bear far away from us all our sins, even "as pertaining to the conscience" (Heb. ix. 9).

Another point has been noticed by Bishop Westcott: "The High Priest entered the unseen twice, once for himself, once for the people. May we not see in this a foreshadowing of the two entrances of Christ into the 'unseen'? Once He entered and came back victorious over death, ready in His glorified humanity to fulfil His work for His people. Again He entered the unseen 'to appear before the face of God for us' and hereafter returning thence 'He shall appear a second time to them that wait for Him.'"

The Day of Atonement teaches the truth of the absolute holiness of God. Man has sinned. "All have sinned." With sin it is not possible to come into the Presence of God. Now the Atonement was not necessary in order to make God willing to save and forgive men; that has never been necessary, but what was needed was some way by which the sin which separates us from Him might be "covered" or atoned for, so that we could be in communion with Him.

God's Nature cannot be changed so as to disregard sin, but in His mercy He revealed to men the way to the removal of sin. so all that was required of men was confession of sin and *obedience.* The old way was this complex way of bloody sacrifices which could not in themselves cleanse from sin, but those who were obedient children of their heavenly Father had "access" to God, because of the antitype of all these, "the Lamb of God which taketh away the sins of the world."

We may not be able to understand much better *how* this new Way puts away from us our sin, but we know that He does, and our part as under the Old Covenant, is the simple way of perfect obedience, which brings us into union with Him. Repentance and Faith, Baptism and Communion of the Body and Blood of Christ, are our parts in the new Way which leads us into Heaven itself where He once for all entered, there to appear in the Presence of God for us.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

BISHOP EDSALL, AND RE-MARRIAGE AFTER DIVORCE.

To the Editor of The Living Church:

YOUR Minnesota correspondent has unintentionally misquoted a recent utterance of mine, when he says, in your issue of October 18th: "Bishop Edsall declares that he also, like the Bishop of Iowa, declines to perform marriages for any persons divorced for any cause whatever, and recommends his clergy to do the same."

I have never said that. My remarks, to which your correspondent refers, were upon the question of insisting that the decree of the civil court should show the adultery of the other party, if the innocent party expected to have a re-marriage solemnized by a clergyman of this Diocese.

SAMUEL COOK EDSALL,
Bishop of Minnesota.

THE PROPOSED PAULIST ORDER.

To the Editor of The Living Church:

THE Rev. George Shelton was kind enough to criticise my proposed Constitution a week or so ago, and I shall be very glad to reply. As to no presbyter being found in the New Testament who followed the "Paulist" plan, that shows either that no record of any has been preserved, if there were any, or else that none of them were heroic enough to follow the example of the great apostle. Really, this is no argument at all. The New Testament says nothing about Church Hospitals, or about a Board of Missions, and yet the Church has both, and many more institutions not mentioned in Scripture; but she was guided into the adoption of such conveniences by the Holy Spirit. And then Mr. Shelton speaks of "the noble band of

Lay Helpers." Nobody is more fond of the layman as a Church-helper than I am myself. In a certain Eastern field, near one of our largest cities, I had at least one layman at my services every Sunday, either to show him what mission work is, or else to have my people encouraged by his presence, or even by means of an address. But the Paulist is supposed to go to work where THERE ARE NO LAYMEN AT ALL, or else such few and timid ones that no power on earth could make them go to work. That may seem strange to a city clergyman, and there were times in my own life when I could not have believed such conditions really to exist. But they exist only too frequently. I live in a prosperous county with a population of thirty thousand, with two small parishes in the same; in the whole county, however, there is just one layman who will occasionally conduct a service. He would rather not, being somewhat timid, but the "categorical imperative" is so strong with him that he will do it from a sense of duty.

It has, alas, been the policy of this Church, *when there was a demand for her service, sometimes to comply with the request.* But we must go where we are not wanted, but where the true light of life is needed most seriously. This will be the main task of the Paulist Order.

C. R. BIRNBACH.

St. Stephen's Rectory, Pittsfield, Ill.

THE LIKENESS OF OUR LORD.

To the Editor of The Living Church:

APROPOS as to whether or not our Blessed Lord wore a beard, I would like to refer your readers to a little book, *The Lives of the Saints,* with "Notes Ecclesiological and Historical on the Holy Days of the English Church," published by James Pott & Co., New York.

On page 186 in the article on Trinity Sunday, we read the following regarding the early pictures of our Blessed Lord:

"Even in the dawn of early Christianity, the Son of God was often represented both in sculpture and painting. At the same epoch, a minute description of the appearance of Christ was in circulation. The following description was sent to the Roman Senate by Publius Lentulus, pro-consul of Judea, before Herod. Lentulus had seen the Saviour; and his portrait, apocryphal though it be, is at least one of the first upon record; it dates from the earliest period of the Church, and has been mentioned by the most ancient fathers. Lentulus writes to the Senate as follows: 'At this time appeared a Man, who is still living, and endowed with mighty power; His name is Jesus Christ. This Man is of lofty stature, and well proportioned; His countenance severe and virtuous, so that He inspires beholders with feelings both of fear and love. The hair of His head is of the color of wine, and, from the top of the head to the ears, straight and without radiance, but it descends from the ears to the shoulders in shining curls. From the shoulders the hair flows down the back in two divided portions, after the manner of the Nazarenes; His forehead is clear, and without wrinkle; His face free from blemish and slightly tinged with red; His physiognomy noble and gracious; the nose and mouth faultless; *His beard is abundant, the same color as the hair, and forked;* His eyes are blue and very brilliant. In reproving or censuring He is awe-inspiring; in exhorting and teaching, His speech is gentle and caressing. His countenance is marvelous in seriousness and grace. He has never once been seen to laugh, but many have seen Him weep. He is slender in person; His hands are straight and long; His arms beautiful. Grave and solemn in His discourse, His language is simple and quiet. He is in appearance the most beautiful of the children of men."

The Emperor Constantine caused pictures of the Son of God to be painted from this ancient description.

Marine City, Mich., Oct. 11, 1902.

Sincerely,

L. F. GUYON.

[The discussion on this subject is now closed.—EDITOR L. C.]

BISHOP TALBOT AND THE COAL STRIKE.

To the Editor of The Living Church:

FIRST I want to express my deep regret that Bishop Talbot has expressed himself on the coal strike as he has. And second, I want most respectfully to express my own disagreement with the idea advanced by yourself in the foot note to the letter of Fred H. Glasby, that the Bishop spoke as an individual and did not thus commit the Church to the same. No Bishop or priest, it seems to me, can commit himself, or make public utterances on so momentous a matter as the present coal strike, without, in the judgment of the public, committing the Institution he represents to what he says. And in the judgment of the public, the Bishop has committed the Church to the side of those that the great mass of the people regard as in the wrong.

Another thing, too: Bishop Talbot has done a great harm to the Church, in placing her in a false light before those workingmen, who are beginning to think and act for themselves, politically and otherwise. "Socialism is in the air," has come to be a favorite expression these days. It is also getting into the ballot box in a very significant manner. The Socialist press has already taken up Bishop Talbot's words, and remarked that as the workingmen cannot expect justice at the hands of either of the old parties, neither can they expect justice from the Churches.

A. L. BYRON-CURTISS.

Rome, N. Y.

To the Editor of The Living Church:

WITH all my heart I second the position taken by Mr. Glasby. Ethelbert Talbot might have taken any position he chose on the Mining Controversy now raging within the territorial limits of his Diocese, and no one would have the right to challenge his right to express his opinion as publicly as he chose. But when he signs himself "Bishop of Central Pennsylvania" in giving utterance to his defense of the coal operators, he can no longer be regarded as giving expression to his opinion "as an individual." No, sir, I thank God for it; Bishop Talbot cannot speak for the Church of which he signs himself a Bishop; but, as far as lay in him, he spoke for the Church of Central Pennsylvania, by signing himself as its official head. Let the Church in that Diocese see to it. "Ethelbert Talbot, Bishop of Central Pennsylvania," publicly espouses the cause of the coal operators, not as an individual, but as a Bishop. He opens his brief for those operators with an expression of deep sympathy, of his tenderness and compassion for the miners, and straightway thereafter he plunges into his episcopal defense of the operators by laying all the blame upon the miners, or upon Mr. Mitchell and the hired walking delegates. Well, sir, when the head of this nation summoned the parties at issue before him, pleading with them, in the name of the entire people of this land, to meet as men, and settle a controversy which affected vitally the interest and well being of the nation at large; with a temper and dignity which was absolutely lacking in the men who denounced him, Mr. Mitchell, recognizing his fullest responsibility, offered to submit the controversy to the arbitration of any committee chosen by President Roosevelt. The operators flatly declined, and presumed to lecture the President as to his executive duty to send United States troops forthwith into the coal regions to protect, forsooth, the majority of the miners there, who they asserted were ready, and willing, and anxious, to go to work, but were prevented by violence, and threats of violence. Bishop Talbot endorses all that.

How does he know that those miners were ready to go to work? Could the vast majority of those miners be intimidated by the adherents of those "paid walking delegates?" The men have just voted, all but unanimously, not to go to work until their demands are granted, or until the men they have chosen to speak for them tell them the cause is lost. Bishop Talbot, however, officially states that the case is otherwise. But how does he know? Has he gone among those men to learn their wishes, as a Father in God; to find out their state; to learn whether or not they are being dealt with fairly, as the fathers, at least, of future American citizens, even though they be, at present, "75 per cent. foreigners, unacquainted with our institutions"? No sir, I trow not. His walks, I venture to say, have been rather among those whose cause he fully espouses as their episcopal advocate.

Well, sir, the fact remains, and will remain, that Mr. Mitchell was not afraid to submit the justice of the miners' cause to a committee of impartial men, chosen by President Roosevelt. The coal operators were. Bishop Talbot declares for them that to submit their cause to such an arbitration would be "an infringement of personal liberty repugnant to the genius and spirit of Americanism." He does not tell us why or how.

Did Bishop Talbot ever preach on St. John iii. 20? If so, will he tell us why it does not apply to Mr. Baer and his associates, who refused to submit their cause to the arbitration of men who could have no other interest in the controversy than that of justice and fair dealing between man and man?

To-day, sir, it is a sad fact that the majority of wage-workers are drifting into infidelity, and its consequent, anarchy; or into a form of socialism barely distinguishable from anarchy. Their teachers tell them that the Church is a monstrous perversion of the teaching of Jesus; that it cares not for them; that its priests and Bishops are the hireling advocates of the men who are plundering and wronging them. From press, and platform, and from every street corner, this appeal is made to

men and women, to oppose the Church, to overthrow the existing order. Conservative wage-workers are opposing this socialistic propaganda with all their might; but thousands are being swept away with it. Their best apostles are those Bishops and priests who put themselves squarely in position as the advocates and defenders of the right of men "to do what they will with their own"; and become accusers of "paid walking delegates" as fomenters of violence and lawlessness; who talk "of infringement of personal liberty repugnant to the genius and spirit of Americanism," whenever the haughty barons of wealth are asked to submit a controversy that affects the comfort and safety and welfare of the nation at large, to the unbiased arbitrament of distinguished American gentlemen whom alone President Roosevelt would choose. Well, sir, there were Bishops in France, a little more than a century ago, who felt very much as Bishop Talbot feels, but the day of judgment for them came. Some of them lost their heads, and the innocent with the guilty; and one of them at least, and the most culpable of the lot, walked at the head of a band of his priests, in coward treason to the Church, and surrendered his faith and his office to the blood-stained butchers of the Revolution.

History has a frightful habit of repeating itself; and even this fair, heaven-blessed land is not beyond the judgment of God, if the ministers of religion forget the spirit of their Master who was content to be a wage-worker, and to ally Himself with the lowly, rather than with the possessors of the wealth and pride that barred them from His Kingdom.

Omaha, Oct. 10, 1902. John Williams.

[Bishop Talbot could not commit the Church to his position, whether or not he desired or intended to do so, for the reason that he had no authority or jurisdiction which would enable him thus to pronounce. Consequently, any expressions in his letter which may have seemed to do so, must be considered as *ultra vires*.—Editor L. C.]

RELIGION IN SCHOOLS.

By the Rev. H. P. Scratchley.

THERE is no place where a boy's religion can be better developed on the one hand or where his religious life can be sooner destroyed on the other, than in a boarding school. There is no question of more moment, or one in which a headmaster should take more interest, than the question of the religious training of those under him. Not only is it always a vital question, but the condition of the educational world is such to-day that the question of the need of a religious, moral, and ethical training has risen to the foremost rank of educational issues. It is admitted that some such training must be given, and the educators engaged in our public schools are to-day endeavoring to devise a method of teaching morals and ethics without teaching religion, which they cannot teach. One can reasonably question their success. The chief *raison d'etre* of Church schools is that they are enabled to give just this training in religion. The other parts of their life are not near so important as this, and that which should attract Churchmen to them is that they do give instruction in Christianity.

There is in Church institutions absolutely no question as to what should be taught; the very name gives the whole course. It is, or should be, definite, positive Christianity as this Church "hath received the same," and nothing else. Faint-heartedness sometimes counsels a watering down of the Church's teaching, but I doubt whether anything is gained thereby. It certainly is not honest to pose as a Church institution and then be afraid of teaching the Church's doctrine. The great facts of Christianity and of the Church are to be taught clearly, distinctly, and positively, of course with love and charity, with no harshness.

But how? I should say, first, by example. If we look back on our lives, nearly all of us will find that what influenced us most was not what was told us, but what our friends and companions, our parents and teachers, did, what they showed in their lives. So with boys. It is the men who are over them that mold them, not so much by what they say but by what they are. And this influence is subtle, silent, and persistent. The life of an earnest, devout, straight-forward, manly instructor, is of more value than many sermons unlived. Perhaps the first requisite in the masters and teachers of Church boarding schools is that they be Christian gentlemen, believing in God, in Christ, and in His Church; honest, sincere, and devout, in a true manly way. No teacher can dare to be anything but scrupulously honest and just, conscientious in his work and in his dealing with the boys. Moreover there must be in his religion no "gush," no unnecessary display of it, but it must be his life, he must live and move as if it were natural with him, not something which is professionally assumed. The influence of the life of a saintly teacher goes out into the world with the going out of his pupils, and is a power to uplift men to God.

Next, by systematic instruction given regularly by competent instructors. There is a danger in this that should and must be avoided, but the avoidance of Charybdis need not wreck us on Scylla. Christianity is based upon facts—eternal verities—and these a Christian should know, but it should be remembered that Christianity is for the most part a life—and that, while we must believe, we must believe in our hearts and manifest in our lives. So, while religious instruction is a necessity in any religious training, still there is the danger of having these become merely a mental exercise, such as algebra; in which case the life and conduct is not affected. Force or compulsion will be well-nigh disastrous to the moral force of the instruction. For this reason the instruction should be short, bright, and definite, one point or one fact to be taught and learnt, and only one.

The matter of the instruction should be the essential facts of the Creed, the Incarnation and life of our Lord, briefly and concisely stated and simply explained; there is absolutely no need to give theology or to make any attempt at a full explanation; in other words the Creed explained. In addition, the Church's system should be taught, the sacraments, what they are and what they convey, the ministry, and something of the Church's history. Along with this should go a training in the moral life, the Ten Commandments and our Lord's teaching on the social life and on our relation to God.

Much of this, in fact the most, can be given in a class-room with well-graded classes, but this can be enforced by sermons or talks to the boys. When one is to preach to boys, it is necessary to remember one of the most striking qualities of boy-nature, his love for a story with a hero who has done something. The boy loves an adventure with a hero, and he is naturally a hero worshipper. So the basis of the sermon should be some incident in the lives of God's heroes, strikingly told. The lives of the patriarchs of the Old Testament, and those of the martyrs and confessors of all ages, give abundant material for the foundation of a sermon. Each sermon should have a moral to be enforced, but not over-enforced. The whole value of the incident is lost if the lesson is repeatedly shown. Boys usually can see the lesson, especially when they are skilfully led to see, but they shrink up and become rebellious if this lesson is hurled again and again at them. Each sermon should be moderately brief, not longer than fifteen minutes, unless the text-story is very striking and interesting. The drawing of the moral should unquestionably be concise and to the point, in time, short. The sermon should have in view the teaching of one thing, and everything should be directed towards this. One essential quality in a preacher to boys is a good voice, and the power to tell a story effectively.

There are many things which affect a boy's religious and moral life that cannot be given in systematic instruction nor in sermons. These are of importance, however, and should be spoken of. These belong to the headmaster's five minute talks informally given to all the boys. In these, many subjects which are of vital interest to the community's life or to the well-being of the boys individually can be touched upon.

One element in the religious training given in a boarding school is the chapel exercises. These should never exceed two a day; they should be, except on Sundays, not more than fifteen minutes long; they should, when possible, have some singing, and be simple. The Sunday services should, beyond all question, be choral, with many hymns; not elaborately choral but melodiously so. The ideal service, the service which centers around a definite point, is the Eucharist, simply sung to melodious music. The sermon at this should be quite brief. Perhaps the service for the evening to be desired is one full of stirring hymns and good music.

Another element not to be ignored is the chapel itself. This should be dignified and stately, with a handsome altar. There can be no better training in religious feeling than that gained by worshipping in a stately building, before an impressive altar, with its cross, speaking ever of the Crucified Son of God.

What must be the effect of the daily service in the beautifully glorious chapel of St. Paul's, Concord, with its grand reredos and altar, depicting our Lord's life and crowned by Him reigning in heaven! The very atmosphere speaks of God and His righteousness to the boys assembled there, and whatever they do and wherever they go, the influence of that building goes with them.

Literary

For Children.

The Story of a Living Temple: A Study of the Human Body. By Frederick M. Rossiter, B.S., M.D., and Mary Henry Rossiter, A.M. Chicago: Fleming H. Revell Co.

This is a charming presentation of a subject which is not always attractive to the young, however important and interesting it may seem to their teachers. The human body is described as a masterpiece of creation, a beautiful structure, with its walls and windows, chambers and furnishings, ornaments and uses. There is scarcely a function of the body which does not receive its apt illustration, with impressive lessons as to its use and abuse. The book is heartily commended for reading in school and family.

Primary Songs for Rote Singing. Educational Music Course. Boston: Ginn & Co.

This little book of children's songs contains some pleasing melodies for kindergarten use. The tunes are simple, and many of them old and familiar, slightly changed or set to new words. The absence of notation for harmony, however, would seem to lessen the convenience of the book, except for accomplished musicians.

LEE & SHEPARD'S NEW JUVENILES.

One wonders if it be indeed true that people buy books—especially children's books—because of the binding. Certainly as one looks at a group of modern juveniles, one is impressed with the amount of pains that have been taken to render them attractive and fitted to arrest the attention. And then this other question arises: whether one had better describe the color scheme of the binding and the ornamental designs, and pass over the contents? In any case, we may say of these books that they are attractively gotten up.

We have first some books for quite small people. The "Boy Donald Series" is extended by a third volume (*Boy Donald and His Hero.* By Perry Shirley. Ill. by Bertha G. Davidson, .60). It is a story of a "children's outing in California." It is healthy in tone, and there is a sufficient variety of interest—a snailery, a barbecue, a house a-fire—to keep the attention of the average youngster. Small girls will be more interested in an attractive little girl (*Dorothy Dainty.* By Amy Brooks. Ill. by the author, .80) who does much for the reclaiming of a sadly neglected child. This child, Nancy, is the real heroine and the story should have been called after her. She strikes one as rather more natural than some of the other characters. Another pretty story (*The Little Girl Next Door.* By Nina Rhoades. Ill. by Bertha G. Davidson, .80) has the same lesson of helpfulness. It is better than Miss Rhoades' last book, *Only Dolly.* The book is well written, and the little blind girl will not fail to win the affection of young readers.

For older girls we have a sufficiently diversified group of stories. Miss Brooks adds another to the already well-known "Randy Books" (*Randy and Her Friends.* By Amy Brooks. With illustrations by the author, .80). We meet Randy in her home in a New England village with its queer people, who are graphically described, and then follow her to Boston where she joins her friend, Miss Dayton, and makes new school friends. If we must be frank, we find the book a little slow; nothing happens, which is a fault in children's stories.

A good deal happens in "Madge" (*Madge: A Girl in Earnest.* By S. Jennie Smith. Ill. by James E. McBurney, $1.00). Madge is the sort of girl to make things happen. She likes her own way, but it is a good way. It is on the whole better to do what one feels capacity to do than to follow the whims of any number of aunts. One sympathizes with a girl who prefers to make good doughnuts rather than play the piano badly. We reach the "strenuous life" in the story of Marjorie Hammond and her friends (*A Girl of This Century:* A Continuation of *We Four Girls.* By Mary Greenleaf Darling. Ill. by Lilian Crawford True). A very pleasant story of girl life, with a glimpse of a college career and some account of philanthropic work. But though the girls are full of "purpose," they mostly end by getting engaged. The masculine element enters pretty largely into the story. Hortense is well described as a Difficult child (*Hortense—A Difficult Child.* By Edna A. Foster. Ill. by Mary Ayer, .80). It is quite an unusual story—far beyond the average story for young girls. Hortense herself is a fine piece of characterization. She has a capacity for getting into scrapes which amounts to genius, and is intensely amusing. And with it all, Hortense is usually right in theory, though the facts of life prove refractory. And then she is a good deal of a philosopher in her way: "I don't think people are half so mad about own-ups as they are about find-outs. I think it is safer to tell."

We reach history in our next volume (*Brave Heart Elizabeth:* A Story of the Ohio Frontier. By Adele E. Thompson. Ill. by Lilian Crawford True, $1.00). The story is based upon facts drawn from the history of a noted Ohio family. The scene is laid about Wheeling, in the last days of the Revolutionary War. There is plenty of Indian fighting, including the attack by the British and Indians on the fort at Wheeling, which introduces the heroic action of Elizabeth Zane. The story is vivid and full of interest, giving a striking picture of frontier life.

The Maid of Orleans is always interesting to children (*The Story of Joan of Arc for Boys and Girls, as Aunt Kate Told It.* By Kate E. Carpenter. Ill. by Amy Brooks, and from Famous Pictures, .80), and Aunt Kate has re-told her story delightfully. In this simplified form it is quite within the reach of little ones. Good taste is shown in not dwelling on the final act of the drama.

Boys' tastes are consulted in the story of King Alfred (*A Boy of a Thousand Years Ago.* By Harriet T. Comstock. Ill. by George Varian, .80). The story is chiefly concerned with Alfred's childhood, and is exceedingly well done. The illustrations, too, are above the average. History again is the basis of Mr. Stratemeyer's narrative. (*Marching on Niagara, or The Soldier Boys of the Old Frontier.* By Edward Stratemeyer. Ill. by A. B. Shute, $1.00). This is the second volume of the "Colonial Series," and is quite up to the level of the author's previous work. The period is that of the struggle between England and France for the control of America, and the interest centres about the capture of Fort Niagara by the English. Our old friend Dave Morris is as interesting as ever. Finally we have a thoroughly delightful boys' book (*Tom Winstone—"Wide Awake."* A Story for Boys. By Martha James. Ill. by W. Herbert Dunton). Tom is the typical boy who, under adverse circumstances has his way to make in the world. The story is trite enough; and the interest lies in the diversified incident. The picture of boy life is full of humorous touches. Any healthy boy will delight in this book.

J. G. H. B.

Jeb Hutton. The Story of a Georgia Boy. By James B. Connolly. Illustrated by M. J. Burns. New York: Charles Scribner's Sons. Price, $1.20 net.

King Mombo. By Paul Du Chaillu. Illustrated by Victor Perard. New York: Charles Scribner's Sons. Price, $1.50 net.

Cruising on the St. Lawrence. By Everett Y. Tomlinson. Illustrated by A. B. Shute. Boston: Lee & Shepard. Price, $1.20 net.

In the Days of Queen Elizabeth. By Eva March Tappan. Illustrated. Boston: Lee & Shepard. Price, $1.00.

There are juveniles and juveniles, but it is safe to declare that any one of the four whose titles are before us will not only be safe matter to place before any boy or girl, but will be an interesting story as well.

Jeb Hutton's strenuous history will be devoured by his thousand friends which he is sure to make, and the spirit of the book, wholesome and suggestive, will appeal to every one who turns the pages. While it is the old story of the poor boy aiming for education and a larger life, the topic is treated in a fresh and vigorous manner.

King Mombo, is Mr. Du Chaillu's contribution to the juvenitia, and Friend "Paul" assures us that he has gone far into Russia in pursuit of other adventures the results of which he promises us in a later volume. The present volume is a companion of *The Land of the Long Night* and *The World of the Great Forest.* Once a boy has made friends with "Friend Paul," as the author likes to call himself, that boy never forgets that more than likely there are other adventures just as thrilling that are still untold. To gratify this longing the author has once more gone on a long journey into Africa in this book, and here tells of as many more wonderful adventures as the others already related. The author's style is a happy one and the illustrations are especially effective.

Somewhat different in scope, and adapted to a different class of young readers, Mr. Tomlinson's *Cruising on the St. Lawrence* will interest a no less numerous class. When boys have had a year or two in college they have developed some particular subject to a degree that stimulates a wish for more complete knowledge. These four sophomores choose to make a study of the early history of a portion of the St. Lawrence valley. Their choice of a sloop for a conveyance is a happy one, and what they rediscover, and what bits of history they confirm in their minds, has been woven into the pages of this pleasant story.

Another volume from the pen of Dr. Tappan, in his delightful "Makers of England" series, will be welcomed by the girls at least who are now studying English history. The author never sacrifices historical truth for the sake of a story, and yet he has a gift of telling history in as interesting a way as most people who write pure romance. That he has done so in the present volume, will be the verdict of all those so fortunate as to possess this story of Elizabeth, her court, and her times.

Sunday Reading for the Young, 1903. Illustrated by Gordon Browne, Chas. Sheldon, A. T. Elwes, A. G. Walker (Sculptor), G. E. Robertson, F. M. Rudland, etc., etc. New York: E. & J. B. Young & Co.

The approach of a New Year is heralded not less regularly by the changes in the Kalendar than by the receipt of a new volume of this old established annual for children, which has long given such wide-spread pleasure. The new volume, like its predecessors, contains a handsome frontispiece in colors, and the illustrations throughout the volume are generally pleasing.

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER VI.

AFTER supper the books were taken, and in Gaelic, for although Donald Finch was perfectly able in English for business and ordinary affairs of life, when it came to the worship of God, he found that only in the ancient mother tongue could he "get liberty." As Hughie listened to the solemn reading, and then to the prayer that followed, though he could understand only a word now and again, he was greatly impressed with the rythmic, solemn cadence of the voice, and as he glanced through his fingers at the old man's face, he was surprised to find how completely it had changed. It was no longer the face of the stern and stubborn autocrat, but of an earnest, humble, reverent man of God; and Hughie, looking at him, wondered if he would not be altogether nicer with his wife and boys after that prayer was done. He had yet to learn how obstinate and even hard a man can be and still have a great "gift in prayer."

From the old man's face, Hughie's glance wandered to his wife's, and there was held fascinated. For the first time Hughie thought it was beautiful, and more than that, he was startled to find that it reminded him of his mother's. At once he closed his eyes, for he felt as if he had been prying where he had no right.

After the prayer was over they all drew about the glowing polished kitchen stove with the open front, and set themselves to enjoy that hour which, more than any other, helped to weave into the memory the thoughts and feelings that in after days are associated with home. Old Donald drew forth his pipe, a pleased expectation upon his face and after cutting enough tobacco from the black plug he pulled from his trousers' pocket, he rolled it fine with deliberation, and packed it carefully into his briar-root pipe, from which dangled a tin cap; then drawing out some live coals from the fire, he with a quick motion picked one up, set it upon the top of the tobacco, and holding it there with his bare finger until Hughie was sure he would burn himself, puffed with hard, smacking puffs, but with a more comfortable expression than Hughie had yet seen him wear. Then, when it was fairly lit, he knocked off the coal, packed down the tobacco, put on the little tin cap, and sat back in his covered arm chair, and came as near beaming upon the world as ever he allowed himself to come.

"Here, Jessac," he said to the little, dark-faced maiden slipping about the table under the mother's silent direction. Jessac glanced at her mother and hesitated. Then, apparently reading her mother's face, she said, "In a minute, da," and seizing the broom, which was taller than herself, she began to brush up the crumbs about the table with amazing deftness. This task completed, and the crumbs being thrown into the pigs' barrel, which stood in the woodshed just outside the door, Jessac set the broom in the corner, hung up the dust-pan on its proper nail behind the stove, and then running to her father, climbed up on his knee and snuggled down into his arms for an hour's luxurious laziness before the fire. Hughie gazed in amazement at her temerity, for Donald Finch was not a man to take liberties with; but as he gazed, he wondered the more, for again the face of the stern old man was transformed.

"Be quaet now, lassie. Hear me now, I am telling you," he admonished the little girl in his arms, while there flowed over his face a look of half-shamed delight that seemed to fill up and smooth out all its severe lines.

Hughie was still gazing and wondering, when the old man catching sight of his earnest, wide-open gaze, broke forth suddenly, in a voice nearly jovial:

"Well, lad, so you have taken up the school again. You will be having a fine time of it altogether."

The lad, startled more by the joviality of his manner than by the suddenness of his speech, hastily replied:

"Indeed, we are not, then."

"What! what!" replied the old man, returning to his normal aspect of severity. "Do you not know that you have great privileges now?"

"Huh!" grunted Hughie. "If we had Archie Munro again."

"And what is wrong with the new man?"

"Oh, I don't know. He's not a bit nice. He's—"

"Too many rules," said Thomas, slowly.

"Aha!" said his father, with a note of triumph in his tone; "so that's it, is it? He will be bringing you to the mark, I warrant you. And indeed it's high time, for I doubt Archie Munro was just a little soft with you."

The old man's tone was aggravating enough, but his reference to the old master was too much for Hughie, and even Thomas was moved to words more than was his wont in his father's presence.

"He has too many rules," repeated Thomas, stolidly, "and they will not be kept."

"And he is as proud as he can be," continued Hughie. "Comes along with his cane and his stand-up collar, and lifts his hat off to the big girls, and—and—och! he's just as stuck-up as anything!" Hughie's vocabulary was not equal to his feelings of contempt.

"There will not be much wrong with his cane in the Twentieth School, I dare say," went on the old man grimly. "As for lifting his hat, it is time some of them were learning manners. When I was a boy we were made to mind our manners, I can tell you."

"So are we!" replied Hughie, hotly; "but we don't go shoween off like that! And then himself and his rules!" Hughie's disgust was quite unutterable.

"Rules!" exclaimed the old man. "Ay, that is what is the trouble."

"Well, said Hughie, with a spice of mischief, "if Thomas is late for school he will have to bring a note of excuse."

"Very good, indeed. And why should he be late at all?"

"And if anyone wants a pencil he can't ask for it unless he gets permission from the master."

"Capital!" said the old man, rubbing his hands delightedly. "He's the right sort, whatever."

"And if you keep Thomas home a day or a week, you will have to write to the master about it," continued Hughie.

"And what for, pray?" said the old man hastily. "May I not keep—but—yes, that's a very fine rule, too. It will keep the boys from the woods, I am thinking."

"But think of big Murdie Cameron holding up his hand to ask leave to speak to Bob Fraser!"

"And why not, indeed? If he's not too big to be in school, he's not too big for that. Man alive! you should have seen the master in my school days lay the lads over the forms and warm their backs to them."

"As big as Murdie?"

"Ay, and bigger. And what's more, he would send for them to their homes, and bring them strapped to a wheelbarrow. Yon was a master for you!"

Hughie snorted.

"Huh! I tell you what, we wouldn't stand that. And we won't stand this man, either."

"And what will you be doing now, Hughie?" quizzed the old man.

"Well," said Hughie, reddening at the sarcasm, "I will not do much, but the big boys will just carry him out."

"And who will be daring to do that, Hughie?"

"Well, Murdie and Bob Fraser and Curly Ross and Don and Thomas, there," said Hughie, fearing to hurt Thomas' feelings by leaving him out.

"Ay," said the old man, shutting his lips tight on his pipe-stem and puffing with a smacking noise, "let me catch Thomas at that!"

"And I would help, too," said Hughie, valiantly, fearing he had exposed his friend, and wishing to share his danger.

"Well, your father would be seeing to that," said the old man with great satisfaction, feeling that Hughie's discipline might be safely left in the minister's hands.

There was a pause of a few moments, and then a quiet voice inquired, gently:

"He will be a very big man, Hughie, I suppose?"

"Oh, just ordinary," said Hughie innocently, turning to Mrs. Finch.

"Oh, then, they will not be requiring you and Thomas, I am thinking, to carry him out."

At which Hughie and Billy Jack and Jessac laughed aloud, but Thomas and his father only looked stolidly into the fire.

"Come, Thomas," said his mother, "take your fiddle a bit.

Hughie will like a tune." There was no need of any further discussing the new master.

But Thomas was very shy about his fiddle, and besides he was not in a mood for it; his father's words had rasped him. It took the united persuasions of Billy Jack and Jessac and Hughie to get the fiddle into Thomas' hands, but after a few tuning scrapes all shyness and moodiness vanished, and soon the reels and strathspeys were dropping from Thomas' flying fingers in a way that set Hughie's blood tingling. But when the fiddler struck into Money Musk, Billy Jack signed Jessac to him, and whispering to her, set her out on the middle of the floor.

"Aw, I don't like to," said Jessac, twisting her apron into her mouth.

"Come away, Jessac," said her mother, quietly, "do your best."

And Jessac, laying aside shyness, went at her Highland reel with the same serious earnestness she gave to her tidying or her knitting. Daintily she tripped her twenty-four steps of that intricate, ancient dance of the Celt people, whirling, balancing, poising, snapping her fingers, and twinkling her feet in the true Highland style, till once more her father's face smoothed out its wrinkles, and beamed like a harvest moon. Hughie gazed, uncertain whether to allow himself to admire Jessac's performance, or to regard it with a boy's scorn, as she was only a girl. And yet he could not escape the fascination of the swift, rythmic movement of the neat, twinkling feet.

"Well done, Jessac, lass," said her father, proudly. "But what would the minister be saying at such frivolity!" he added glancing at Hughie.

"Huh! he could do it himself well enough," said Hughie, "and I tell you what, I only wish I could do it."

"I'll show you," said Jessac, shyly, but for the first time in his life Hughie's courage failed, and though he would have given much to be able to make his feet twinkle through the mazes of the Highland reel he could not bring himself to accept teaching from Jessac. If it had only been Thomas or Billy Jack who had offered, he would soon enough have been on the floor. For a moment he hesitated; then, with a sudden inspiration, he cried:

"All right. Do it again. I'll watch."

But the mother said quietly:

"I think that will do, Jessac. I am afraid your father will be going with cold hands if you don't hurry with those mitts." And Jessac put up her lip with the true girl's grimace and went away for her knitting, to Hughie's disappointment and relief.

Soon Billy Jack took down the tin lantern, pierced with holes into curious patterns, through which the candle light rayed forth, and went out to bed the horses. In spite of protests from all the family, Hughie set forth with him, carrying the lantern and feeling very much the farmer, while Billy Jack took two pails of boiled oats and barley, with a mixture of flaxseed, which was supposed to give the Finch's team their famous and superior gloss. When they returned from the stable they found in the kitchen Thomas, who was rubbing a composition of tallow and beeswax into his boots to make them water-proof, and the mother, who was going about setting the table for the breakfast.

"Too bad you have to go to bed, mother," said Billy Jack, struggling with his boot-jack. "You might just go on getting the breakfast, and what a fine start that would give you for the day."

"You hurry, William John, to bed with that poor lad. What would his mother say? He must be fairly exhausted."

"I'm not a bit tired," said Hughie, brightly, his face radiant with the delight of his new experiences.

"You will need all your sleep, my boy," said the mother, kindly, "for we rise early here. But," she added, "you will lie till the boys are through with their work, and Thomas will waken you for your breakfast."

"Indeed, no! I'm going to get up," announced Hughie.

"But Hughie," said Billy Jack, seriously, "if you and Thomas are going to carry out that man to-morrow, you will need a mighty lot of sleep to-night."

"Hush, William John," said the mother to her eldest son, "you mustn't tease Hughie. And it's not good to be saying such things, even in fun, to boys like Thomas and Hughie."

"That's true, mother, for they're rather fierce already."

"Indeed, they are not that. And I am sure they will do nothing that will shame their parents."

To this Hughie made no reply. It was no easy matter to harmonize the thought of his parents with the exploit of ejecting the master from the school, so he only said "good night," and went off with the silent Thomas to bed. But in the visions of his head which haunted him the night long, racing horses and little girls with tossing curls and twinkling feet were strangely mingled with wild conflicts with the new master; and it seemed to him that he had hardly dropped off to sleep, when he was awake again to see Thomas standing beside him with a candle in his hand, announcing that breakfast was ready.

"Have you been out to the stable?" he eagerly inquired, and Thomas nodded. In great disappointment and a little shamefacedly he made his appearance at the breakfast table.

It seemed to Hughie as if it must be still the night before, for it was quite dark outside. He had never had breakfast by candle-light before in his life, and he felt as if it all were still a part of his dreams, until he found himself sitting beside Billy Jack on a load of saw-logs, waving good-by to the group at the door, the old man, whose face in the gray morning light had resumed its wonted severe look, the quiet, little dark-faced woman, smiling kindly at him and bidding him come again, and the little maid at her side with the dark ringlets, who glanced at him from behind the shelter of her mother's skirts with shy boldness.

As Hughie was saying his good-bys, he was thinking most of the twinkling feet and the tossing curls, and so he added to his farewells, "Good-by Jessac. I'm going to learn that reel from you some day," and then, turning about, he straightway forgot all about her and her reel, for Billy Jack's horses were pawing to be off, and rolling their solemn bells, while their breath rose in white clouds above their heads, wreathing their manes in hoary rime.

"Git-ep, lads," said Billy Jack, hauling his lines taut and flourishing his whip. The bays straightened their backs, hung for a few moments on their tugs, for the load had frozen fast during the night, and then moved off at a smart trot, the bells solemnly booming out, and the sleighs creaking over the frosty snow.

"Man!" said Hughie, enthusiastically, "I wish I could draw logs all winter."

"It's not too bad a job on a day like this," assented Billy Jack. And indeed anyone might envy him the work on such a morning. Over the tree-tops the rays of the sun were beginning to shoot their rosy darts up into the sky, and to flood the clearing with light that sparkled and shimmered upon the frost particles, glittering upon and glorifying snow and trees and even the stumps and fences. Around the clearing stood the forest, dark and still, except for the frost reports that now and then rang out like pistol shots. To Hughie, the early morning invested the forest with a new beauty and a new wonder. The dim light of the dawning day deepened the silence, so that he involuntarily hushed his voice in speaking, and the deep-toned roll of the sleigh-bells seemed to smite upon that dim, solemn quiet with startling blows. On either side the balsams and spruces, with their mantles of snow, stood like white-swathed sentinels on guard—silent, motionless, alert. Hughie looked to see them move as the team drove past.

As they left the more open butternut ridge and descended into the depths of the big pine swamp, the dim light faded into deeper gloom, and Hughie felt as if he were in church, and an awe gathered upon him.

"It's awful still," he said to Billy Jack in a low tone, and Billy Jack, catching the look in the boy's face, checked the light word upon his lips, and gazed around into the deep forest glooms with new eyes. The mystery and wonder of the forest had never struck him before. It had hitherto been to him a place for hunting or for getting big saw-logs. But to-day he he saw it with Hughie's eyes, and felt the majesty of its beauty and silence. For a long time they drove without a word.

"Say, it's mighty fine, isn't it?" he said, adopting Hughie's low tone.

"Splendid!" exclaimed Hughie. "My! I could just hug those big trees. They look at me like—like your mother, don't they, or mine?" But this was beyond Billy Jack.

"Like my mother?"

"Yes, you know, quiet and—and—kind, and nice."

"Yes," said Thomas, breaking in for the first time, "that's just it. They do look, sure enough, like my mother and yours. They have both got that look."

"Git-ep!" said Billy Jack to his team. "These fellows'll be ketchin' something bad if we don't get into the open soon. Shouldn't wonder if they've got 'em already, making out their mothers like an old white pine. Git-ep, I say!"

"Oh, pshaw!" said Hughie, "you know what I mean."

"Not much I don't. But it don't matter so long as you're

feelin' all right. This swamp's rather bad for the groojums."

"What?" Hughie's eyes began to open wide as he glanced into the forest.

"The groojums. Never heard of them things? They ketch a fellow in places like this when it's gettin' on towards midnight, and about daylight it's almost as bad."

"What are they like?" asked Hughie, upon whom the spell of the forest lay.

"Oh, mighty queer. Always crawl upon your back, and ye can't help twistin' round.

Hughie glanced at Thomas and was at once relieved.

"Oh, pshaw! Billy Jack, you can't fool me. I know you."

"I guess you're safe enough now. They don't bother you much in the clearing," said Billy Jack, encouragingly.

"Oh, fiddle! I'm not afraid."

"Nobody is in the open, and especially in the daytime."

"Oh, I don't care for your old groojums."

"Guess you care more for your new boss yonder, eh?" said Billy Jack, nodding toward the schoolhouse, which now came into view.

"Oh," said Hughie, with a groan, "I just hate going to-day."

"You'll be all right when you get there," said Billy Jack, cheerfully. "It's like goin' in swimmin'."

Soon they were at the cross-roads.

"Good-by, Billy Jack," said Hughie, feeling as if he had been on a long, long visit. "I've had an awfully good time, and I'd like to go back with you."

"Wish you would," said Billy Jack heartily. "Come again soon. And don't carry out the master to-day. It looks like a storm; he might get cold."

"He had bettter mind out, then," cried Hughie after Billy Jack, and set off with Thomas for the school. But neither Hughie nor Thomas had any idea of the thrilling experiences awaiting them in the Twentieth School before the week was done.

(To be Continued.)

THE VALUE OF THE DEACONESS' UNIFORM.

By Mary Johnson Shepperson.

HOW are deaconesses more helpful in a parish than ordinary women workers? Aside from her training, is the dress itself of any value?

Let me illustrate: I met one day, under charge of a policeman, with a mob of children at her heels, a former young servant of my mother. To accompany her to the station house, would have given me undesirable publicity. The officers would have seen in such an act nothing more than sentimental curiosity. The girl herself was in too intoxicated a state to be benefited by my advice, even granted that I had been permitted to speak with her. As a deaconess, I could with perfect propriety have interested myself in the girl's case.

A case in court recently appeared in the papers, at which surely some woman should have been present. Her presence would have suppressed much testimony, and perhaps the girl in question would have been less hardened. There are "tombs angels," I know, but we have not enough of them. The presence of any save an elderly woman in that court-room would have been misjudged, had she not shown plainly her purpose in being present. The garb shows this.

Again, it opens the way easily for talks about Jesus and the Christian life. "People expect you to speak to them about their souls," as one deaconess said. It shows that you are about your Master's business, and people feel free to ask for your services.

It saves time and thought about dress. One has more time for "meditation upon Him who is sweet," and for thought as suggested in Philippians iv. 8, 9.

It is a protection. A deaconess should certainly take every precaution for her own safety. She must exercise "the spirit of a sound mind," but there may be occasions when she will of necessity be on the street late. Some sick woman, too, may possibly need her presence all night in a tenement. The dress shows that she has a strong organization behind her. To insult her is to insult the organization. This cannot be done with impunity.

Would not the dress, too, make one more careful about daily conduct, daily speech? "I find my little badge such a help," said one. "It reminds me to do my duty." She was speaking of her Maltese cross, with the words "Jesus Only." To me, such words are too sacred to wear as jewelry, but I do not judge others; souls are differently constituted.

Above all, as one of our Bishops has said: "It is best where one can, to work in a regular way. One accomplishes more good." The deaconess has the regular way of the Church in Apostolic days. It is, thank God, the regular way again, to-day.

The Family Fireside

EXPECTANCY.

O Zion, arise in thy might,
As thou hast arisen before,
And stay the strong hand of the Mammon-locked band
That darkens the way of the poor.
The earth that we tread is the Lord's;
How dare they its blessings withhold?
Yet Satan must reign till the King comes again,
And this is the era of gold.

O Zion, arise in thy strength,
Let righteousness gird thee with power,
And make thee a sword in the hand of the Lord,
To combat the wrongs of the hour.
Be ready to answer the King,
Who cometh with banners unfurled;
For the signs of the times are invading all climes,
The gospel is preached to the world.

—Bessie Bland.

OUR LORD'S TEMPTATION AND OUR TEMPTATION.

By the Rev. Harry Ransom.

A WOMAN, sorely tempted, replied to one who desired to comfort and encourage her:

"Yes, I know the Bible tells us Jesus was tempted in His human nature in all things like as we are, but Holy Scripture also adds, that He was without sin because He was God. Now it is this very fact that Jesus could not sin, that discourages me. How can Jesus' sympathy be so real? He never knew the struggles which I have to undergo and from which I long to be free; or if He did, He also knew that He was incapable of sinning, and I know by bitter experience I am not."

That such a thought should come to mind is, perhaps, not so surprising, and possibly this woman only voiced the thought of others; but it is with regret one finds Dean Luckock crystalizing the error in the *Foot-prints of the Son of Man*, where he remarks upon our Lord's temptation:

"Possibly his example would have been more forcible and helpful had he been capable of sin and triumphed over the tendency."

One fact that seems to be forgotten surely is, that just because our Lord was impeccable or incapable of sinning, was the very reason why He was able to taste the agony of temptation to its bitter end.

When the Son of God became man, He did not add to His Divine Person that of a single personality, He became inclusive man; He took human nature, and if our Lord had not been touched by all the pains which sinful human nature was heir to, He would not have been truly human. He who was without sin, was able to feel the awfulness of sin in a measure which only one wholly pure can feel, therefore He felt the agony of temptation to an extent we are incapable of. By His own deep consciousness of sin, He turned the pain of His temptation into an oblation to God, and became the world's Great Penitent.

The battle-ground of temptation lies in the spirit of man. Our senses feed our minds, but the decisive battle for good or evil lies in man himself. After every conflict comes peace; it may be the inglorious peace of defeat and the gratification of evil desire at the expense of the spirit, or the more lasting victory over the temptation.

Our more frequent temptation and lapse into one particular form of sin, commonly called our besetting sin, is largely due to temperament; but our Lord in His inclusive human nature had gathered into Himself all temperaments; consequently, He was tempted as never man was tempted; He knew little of peace; His human Life was one prolonged warfare against the powers of evil.

This is why Jesus can sympathise with us in our temptations to an extent that no one else is able to; from the manger unto the cross, He bore our infirmities.

THE BASHFUL BOY IN THE BOOK-STORE.

By Roland Ringwalt.

ONE of the colonists in the old Rhode Island days was a good but narrow-minded man, anxious to give his children a religious education, and averse to everything that savored of worldly learning. The man was a land-ownér, a merchant, a miller, and was interested in forges. He was kind-hearted and not stingy, but he did not understand one of his sons, a boy who shocked him almost equally by his love of dancing and his love of books.

The father employed a schoolmaster to teach his eight sons the three R's, and then he was disposed to pause. However, the restless, aspiring boy who was so frivolous as to dance, was also bent on learning something even more advanced than long division and vulgar fractions. When the boy was about fourteen he became acquainted with a young man from college, and the senior's conversation made the junior still more bent on study. He begged his father to let him have some further chance, and the father doubted whether it would not be sinful, but finally yielded. The boy was permitted to study geometry:—geometry, even if it did come from heathen Greeks was not necessarily sinful, and it might help the boy in building walls and factories. What was even more remarkable, the father allowed his son to study Latin:—Latin, the language of worldly-minded scholars, the tongue that hinted at Popery and prelacy—still wise men declared that medicine was better understood if one knew the Latin names of plants. The father, between his acquired bigotry and natural kindliness, was uneasy, but the son was gradually getting an insight into literature and science.

Our young student knew that it would not be wise to knock at the door of the parental heart or to tug at the parental purse strings too often. He hit on a plan of his own, and made some iron toys which he sold for ready money in Newport. With funds of his own, he boldly entered a store and stated that he wanted to buy a book. When the storckeeper asked "What book?" he was too confused and bashful to reply. Like many young people he felt his ignorance and weakness, but had no definite idea as to where he should begin or what he ought to do to improve himself. The book-seller had no time and probably no desire to enlighten a bashful lad from the country, but a by-stander liked the boy's wish to learn and began to talk to him. The by-stander was the Rev. Ezra Stiles, afterward President of Yale College, and under his advice the boy studied Locke on the Understanding and Watt's book on logic.

A good foundation had been laid, and the boy was determined to move onward. It was necessary for him to make little trips to Newport in a sloop loaded with his father's iron and flour. On these trips, the boy made intelligent acquaintances, and one of them was Lindley Murray, afterward renowned for his grammar. Murray was younger than his friend, but he had read more and was a great help to one who had to win his way against parental discouragement.

Slowly and unwillingly the father learned to respect his son's liking for study. Before the son was nineteen, the family became engaged in a law-suit which finally reached an English court of appeal. The father urged his son to consult with the lawyers, and the son gained some knowledge of Blackstone. He read Butler's *Analogy;* he was fond of history; and he found pleasure in the essays of Addison, the verses of Pope, and the biting wit of Jonathan Swift. The young man won the respect of his neighbors. If he occasionally mis-spelled a word or made a grammatical error, these blunders were off-set by his clear speech and vigorous writing.

When the war of the Revolution came the young man was among the first to volunteer. His contemporaries nick-named him "the Rhode Island blacksmith." Washington considered him a good officer and a true friend. Hamilton was enthusiastic in his praise. Cornwallis and Tarleton spoke of his courage, prudence, watchfulness, and promptness in snatching every advantage that could be gained. If he lost a battle, he could recover his ground so as to win the admiration of his enemies.

In 1866 Rhode Island chose her two foremost men to be represented by statues at Washington. She chose Roger Williams and the bashful boy who stood in the Newport book-store. Who was he?

With the same amount of ink one boy makes a blot, and another rules a page. With the same amount of opportunity one lad fails, and another goes ahead.—*The Lutheran.*

HOUSEHOLD HINTS.

To clean piano keys use the finest whiting.

A cup of strong coffee is an antidote for the odor of onions.

Use ammonia and water instead of soapsuds for washing marble.

To remove an iron rusted spot, dip in tartaric acid and hang in the sun.

Hard-boiled eggs, pressed with chicken or veal, makes a delicious dish.

The white of an egg is found to be the best thing for reviving the leather seats of chairs.

Rub the tea-kettle, coffee-pot, etc., with paper while hot, and they will never need scouring.

The yolk of an egg, mixed with a little molasses makes a rich brown glaze for the top of rusks and buns.

Green tomatoes sliced and fried in butter, *à la* egg-plant, are much relished by many people. The slices should first lie in salt and water for hours.

Sardines picked up fine and mixed with cold boiled ham, also minced fine, and all well seasoned with mayonnaise dressing, makes a delicious filling for sandwiches.

If a carpet is put down over a greasy spot in the floor, it will strike up through the carpet in time. If it cannot all be removed with scrubbing with soda or lye, spread a thick piece of glazed paper over before laying the carpet.

Crullers require to two pounds of flour, three-quarters of a pound of sugar, half a pound of butter, nine eggs, a touch of mace and a dash of rose water, unless the butter has been kept in rose leaves.

Woolens should not be dried out of doors in freezing weather, but in a room of about the same temperature as the water in which they were washed. The texture of the fabrics is injured by drying out of doors in freezing weather and the practice should be avoided whenever possible.

When, as sometimes happens, one is forced to wear a tight shoe, it may be of value to know that oiled cloth wet in hot water over the pinched point will often speedily afford relief. Change the cloth several times to keep up the heat, which shortly stretches the shoe and shapes to the foot.

A hearty and very delicious dish of meat, which may be cooked in ten minutes' time after coming home from work at night,is made from chopped beef. Get three-quarters of a pound, from the round, chopped fine. Brown in a frying-pan, a tablespoonful of butter or nice beef drippings. Stir dry flour into this, carefully, to make a smooth paste, then add, a little at a time, boiling water till you have the bottom of the frying-pan well covered with gravy. Now stir in your chopped beef, and keep it moving, with a large spoon, in the boiling gravy just long enough for it to lose its red color. Season with salt and pepper (or cook with it also a little onion, or what is left of a can of tomatoes), and serve on a hot platter. If accompanied by a dish of nicely baked potatoes, this makes an appetizing, hearty fifteen-cent supper for at least three people if not four or five.

Apple Snow:—Bake four large, sour apples, free the pulp from all particles of skin and core, add one cupful sugar, slowly, and the white of one egg beaten stiff. Beat the snow fifteen to twenty minutes, and serve with the following sauce: Heat one pint of milk; when it has come to the boiling point, stir into it one level tablespoonful cornstarch wet with a little cold milk, cook ten minutes, beat one whole egg and the yolk of the egg used for the snow with a half cupful of sugar, pour into a saucepan, and cook until the thickness of cream. Cool, flavor with half teaspoonful vanilla, and pour over the snow as it is served.

To make a bird's nest, boil some yellow macaroni gently until it is quite swelled out and tender, then cut it in pieces the length of a finger and lay them on a dish like a straw nest. Truss pigeons with the heads on (having scalded and picked them clean), turned under the left wing, and, having stewed them, arrange them in a nest; pour the gravy over and serve. The nest may be made of boiled rice, or bread cut in pieces the length of a finger and fried a nice brown in hot lard, seasoned with pepper and salt. Or make it of bread toasted a yellow brown. Any small birds may be stewed or roasted and served in this way.

HOMELY REMEDIES.

A sad predicamnt of the man whose hiccoughs cannot be stopped recalls some of the homely remedies in use among the French-Canadians. They insist that if you want to break a fit of hiccoughing, all you need to do is to grip the sufferer's wrists with both hands and look him squarely and fixedly in the eyes. For chilled feet that are too cold to be toasted before the fire, they recommend the victim to simply kneel upon a chair—a hard-bottomed chair—for a few minutes. To warm one's self all over after a chilling ride in winter, they say the best thing is to sit down, double both fists and hammer your knees for five minutes. They believe in these little tricks as heartily as any other people believe in medicine.

The Living Church.

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CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

Oct. 3—Friday. Fast.
" 5—Nineteenth Sunday after Trinity.
" 10—Friday. Fast.
" 12—Twentieth Sunday after Trinity.
" 17—Friday. Fast.
" 18—Saturday. St. Luke Evangelist.
" 19—Twenty-first Sunday after Trinity.
" 24—Friday. Fast.
" 26—Twenty-second Sunday after Trinity.
" 28—Tuesday. SS. Simon and Jude.
" 31—Friday. Fast. Eve of All Saints.

KALENDAR OF COMING EVENTS.

Nov. 12—Dioc. Conv., Albany, Michigan, Michigan City.
" 19—Dioc. Conv., New Hampshire.
" 30—Advent Missionary Meetings, New York, begin.

Personal Mention.

The Rev. Francis V. Baer, late of Urbana, Ohio, has assumed charge of St. John's Church, Bellevue, and of Dayton, Ky., Diocese of Lexington.

The Rev. W. S. Claiborne has been appointed to represent the Diocese of Tennessee at the Missionary Council, in place of the Rev. J. C. Morris.

The address of the Rev. Dr. Geo. H. Cornell, late rector of St. Thomas', Sioux City, Iowa, is 82 Grove St., Geneva, N. Y., until further notice.

The Rev. Frederick Du Montier Devall, until Oct. 1st curate of Trinity Church, New Orleans, commenced his duties on that date as rector of St. Luke's Church, Idlewild, Memphis, Tenn. Address 1820 Union Ave.

The Rev. H. Page Dyer has accepted a curacy at the Church of the Ascension, Philadelphia.

The Rev. A. A. Ewing, Dean of Trinity Cathedral, Michigan City, Ind., has accepted a call to St. Paul's Church, Laporte, Ind., and will remove thither Nov. 1st.

The Rev. Wm. Allan Fair of Corning, N. Y., has accepted a call to St. Philip's Church, Little Rock, Ark.

The Rev. H. L. Fick has been appointed to Muskegee, I. T.

The Rev. Kirkman G. Finlay has entered upon his work at Pendleton, Fort Hill, and Seneca, S. C.

The Rev. W. C. Hengen has succeeded the Rev. H. B. Gwyn as assistant at St. Peter's Church, Chicago.

The Rev. G. Heathcote Hills, for the past three years rector of Christ Church, St. Joseph, Mo., has resigned his charge.

The Rev. Paul F. Hoffman of Northfield, Vt., has taken charge of the Church of St. Mary Magdalene, Fayettesville, Tenn. Address accordingly.

The Rev. J. C. Jager is to take charge of St. Paul's, Summerville, S. C., left vacant by the removal of the Rev. James G. Glass to Anniston, Ala.

The Rev. Frank Jones of Vinita, I. T., will be transferred to Lehigh and Coalgate, I. T.

The Rev. Henry Knott entered Oct. 1st upon the rectorship of St. Peter's Church, Paris, Ky., Diocese of Lexington.

The Rev. Arthur B. Livermore will shortly become assistant to Archdeacon Hughson at Morganton, N. C., and adjacent points, in the District of Asheville.

The Rev. Edward McCrady has accepted a call to be assistant at St. Matthew's Cathedral, Dallas, Texas. His going leaves vacant the parishes of Abbeville and Laurens, S. C. Address 122 Rowley St., Dallas, Texas.

The Rev. J. M. Northrup of Old Orchard, Mo., has accepted a call to St. Paul's Church, Macon, Ga.

The address of the Rev. W. W. Raymond is 217 North G St., Marion, Ind.

The address of the Rev. T. S. Richey is changed from Waterloo, Wis., to New Lenox, Ill.

The Rev. John Garlick Scott has left the work at the Miller School, Va., and has taken charge of St. Luke's Church, Hot Springs, Va., and Christ Church, Warm Springs, Va., Bath County, Diocese of Southern Virginia. Address Hot Springs, Va.

The Rev. F. C. F. Shears, from the Diocese of Newfoundland, is rector-elect of All Hallows' parish, Anne Arundel County, Md., and is now serving the parish under the Bishop's appointment. Having been ordained by a foreign Bishop, he cannot become legally the rector of the parish until after a year's residence in this country.

The Rev. Edgar A. Sherrod of Boonville, Mo., has assumed charge of St. Andrew's Church, Fort Scott, Kansas.

The address of the Rev. James Stoddard, in charge of associate mission work, will be Provo City, Utah, instead of Springville, until further notice.

The Rev. B. T. Trego of Hobart, N. Y., has received a call to St. Mark's Church, Grand Island, N. Y.

The Bishop of Vermont has appointed the Rev. Charles Henry Wells of Woodstock (who was Assistant Secretary), to act as Secretary of the Convention for the remainder of the year (until next June), in the place of the Rev. J. O. Davis, who is leaving the Diocese.

ORDINATIONS.

Priests.

Milwaukee.—By the Bishop of Milwaukee, on Oct. 17th, at St. Alban's Church, Black River Falls, the Rev. Messrs. Frederick Searl Gray, Arthur James Westcott, B.A., and August Franz Schepp, Ph.D. The candidates were presented by the Ven. Archdeacon Henry Harris, who also preached the sermon. There were present and assisting, the Rev. Messrs. Chas. P. Dorset, John W. Areson, David Ferguson, and Herbert C. Boissier.

DEGREES CONFERRED.

Western Theological Seminary.—D.D. upon the Rt. Rev. Frederick W. Keator, Missionary Bishop of Olympia, and an *alumnus* of the W.T.S.

DIED.

Benedict.—Entered into rest eternal, October 11th, at her home in Chicago, Ill., Adeline Janet Norton Benedict, widow of the late Rev. Andrew D. Benedict, in the seventy-eighth year of her age.

"May light perpetual shine upon her."

"I reckon that the sufferings of this present time are nothing to be compared with the glory which shall be revealed in us."

WARNING.

Claterfelter.—The clergy are warned against a man giving the name of H. G. Claterfelter and representing himself as a Chicago Churchman, who under the pretense of getting out a parish magazine or directory, obtains money, it is alleged, from unsuspecting merchants and Church people. He is about 6 feet tall, dark hair, with short side whiskers, and weighs about 160 pounds, and is of respectable appearance. The Chicago police are said to be searching for him, and the undersigned will be very glad of any information which will lead to his arrest.

P. Gavan Duffy,
St. Paul's Rectory, Rogers Park, Chicago.

MEMORIAL.

REV. E. W. SPALDING, D.D.

Resolutions of the Council of the Diocese of Alabama.

Whereas; The Rev. Erastus W. Spalding, D.D., of the Diocese of Alabama, entered into the rest and joy of Paradise, Oct. 3d, 1902; and

Whereas; For eighteen years he had exercised the office and performed the work of a priest in the Church of God in this Diocese; and

Whereas; During this period he had done so much to build up, both materially and spiritually, the parishes in which he held the cure of souls; therefore, be it

Resolved, That this Council has heard with deep regret of the death of this earnest, faithful, and zealous priest, and that it is a loss to this Diocese which cannot be estimated. Where he was known, he was loved and honored. His voice was felt with increasing weight in each successive Council of the Church. While ever ready to defend the Catholic Faith with all the force of his remarkable personality, yet was there a breadth of love for all mankind, which can come only from constant communion with the ever living Christ. His personal faith has been justly characterized as that of a little child. He has gone to that eternal home upon which his eyes have been fixed with ever increasing earnestness of desire through long years of failing health, but never failing activity.

Resolved; That these Resolutions be recorded in the minutes of this Council and be published in The Living Church, *The Churchman*, and *The Diocesan Record*.

Resolved; That a page in the journal be set apart to his memory.

H. W Jones,
Chairman Committee.
E. E. Cobbs,
J. G. Murray.

Published by order of the Council.
R. H. Cobbs,
Secretary.

EUGENE A. HOFFMAN, D.D.

Resolutions of Students of the General Theological Seminary.

Since it has pleased Almighty God to take from us our honored friend and benefactor, Eugene Augustus Hoffman, Dean of this Seminary, we, the students of the General Theological Seminary, are desirous of giving expression to our deep sorrow and sense of loss, and our thanksgiving to Almighty God for his life and example.

His munificent benefactions have given us exceptional opportunities in our course of training for the Sacred Ministry; under his devoted care we have been wisely guided; and his example and personal influence have been to us an inspiration.

Therefore, we, who have especially felt the benefits of his devoted service, take this occasion to make public acknowledgement of our indebtedness to our friend who has passed from us, and our appreciation of his services to the Church; and furthermore, to return thanks to our heavenly father who raised him up to be a leader in his generation.

Adopted by unanimous vote of the students of the General Theological Seminary, at a meeting held Sept. 25, 1902.

(Signed)
William B. Stoskopf,
President,
Roy Farrel Duffield,
Secretary.

WANTED.

Positions Wanted.

EMINENT ORGANIST desires re-engagement immediately. Choirmaster, Conductor, Teacher of Piano, Organ, and Composition. Gregorian. Splendid English and American testimonials. Address Fellow, care The Living Church, Milwaukee.

APPEALS.

WORK AMONG THE DEAF MUTES.

The General Missionary to Deaf Mutes in the Dioceses of the Middle West, the Rev. Austin W. Mann, reports that the Offerings of last

Twelfth Sunday after Trinity came short of the amount needed to meet expenses. Many Church people were away from home on that day. Four hundred and fifty dollars more are needed. The July *Spirit of Missions* says: "There is probably no mission work which involves more physical sacrifice on behalf of the missionary, or less expense to the Church than this work of the Rev. Mr. Mann." He spends only eight Sundays at home in the year. His address is 21 Wilbur St., Cleveland Ohio.

RETREATS FOR CLERGY.

A Retreat for Priests will be given by the Rev. Father Huntington, Superior of the Order of the Holy Cross, at St. Elisabeth's Church, 16th and Mifflin Sts., Philadelphia, beginning the evening of Tuesday, Nov. 11th, and ending on Friday morning, the 14th. Collection to defray expenses. Applications to be sent to Rev. WILLIAM. H. MCCLELLAN, 1606 Mifflin St., Philadelphia.

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CHURCH PIPE ORGAN from All Saints' Church (Ashmont), Boston; two Manuals and Pedal, 19 Stops; made by Hook of Boston; extended Key Desk, especially adapted for a Chancel Organ. Address, ASHMONT, Box 1309, Boston, Mass.

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APPLES.—Choice selected winter Apples of all the leading sorts and best keepers, carefully selected and put up for family use. Price, $2.50 per barrel, or in lots of 5 barrels, $2.00 per barrel delivered to freight depot. Early orders solicited. Remit by express or P. O. money order. Address, F. E. GILBERT, Erie, Pa.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The General Clergy Relief Fund

of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs.

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (Clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **Without regard to age, diocese, or payment of premium or contributions.** more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

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BOOKS RECEIVED.

HOUGHTON, MIFFLIN & CO. Boston. (Through Des Forges & Co.)

The Heart of the Doctor. A Story of the Italian Quarter. By Mabel G. Foster. Price, $1.50.

New France and New England. By John Fiske. Price, $1.65 net.

A Sea Turn: And other Matters. By Thomas Bailey Aldrich. Price, $1.25.

A Downrenter's Son. By Ruth Hall. Price, $1.50.

Lois Mallet's Dangerous Gift. By Mary Catherine Lee. Price, 85 cents net.

Three Little Marys. By Nora Archibald Smith. Price, 85 cents net.

Uncle Charlie. By Zephine Humphrey. Price, $1.25.

L. C. PAGE & CO. Boston. (Through Des Forges & Co.)

The Last Word. By Alice McGowan. Illustrated. Price, $1.50.

DOUBLEDAY, PAGE & CO. New York. (Through Des Forges & Co.)

Just So Stories. By Rudyard Kipling. Illustrated by the Author. Price, $1.20 net.

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With a Saucepan Over the Sea. Quaint and Delicious Recipes from the Kitchens of Foreign Countries. By Adelaide Keen. With Illustrations. Price, $1.50 net.

How to Live. By Edward Everett Hale, author of *A Man without a Country*, etc. Price, $1.00.

The Princess Kallisto, and Other Tales of Fairies. By William Dana Orcutt. Illustrated in color by Harriette Amsden. Price, $2.00 net.

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Baby Roland Series: *Vespers, Ascent of Man, Lima Beans.* By George Hansen.

FLEMING H. REVELL CO. Chicago.

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Aunt Abby's Neighbors. By Annie Trumbull Slosson, author of *Fishin' Jimmy.* Price, $1.00.

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James Chalmers. His Autobiography and Letters. By Richard Lovett, M.A., author of *James Gilmore of Mongolia*, etc. Price, $1.50 net.

Two Wilderness Voyagers. A True Tale of Indian Life. By Franklin Welles Calkins.

THE BOWEN-MERRILL CO. Philadelphia.

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The Temple Bible: *Kings*, I. & II. Edited by J. Robertson, D.D. Price, 60 cents net.

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Psalms. Edited by A. W. Steane, D.D. Price, 60 cents net.

Chronicles, I. & II. Edited by Ven. Archdeacon A. Hughes-Eams, D.D. Price, 60 cents net.

Job and Ruth. Edited by W. E. Addis, M.A. Price, 60 cents net.

Proverbs, Ecclesiastes, and the Song of Solomon. Edited by D. S. Margoliouth, M.A. Price, 60 cents net.

AMERICAN TRACT SOCIETY. New York.

For Crown and Covenant. By Cyril Grey, author of *The Misanthrope's Heir*, etc. Price, $1.00.

FUNK & WAGNALLS CO. New York.

The Lost Wedding Ring. By Cortland Meyers, D.D. Price, 75 cents.

THE MACMILLAN CO. New York. (Through Des Forges & Co.)

Theology and the Social Consciousness. A Study of the Relations of the Social Consciousness to Theology. By Henry Churchill King, Professor of Theology and Philosophy in Oberlin College. Price, $1.50 net.

Lights and Shadows of a Long Episcopate. Being Reminiscences and Recollections of the Rt. Rev. Henry Benjamin Whipple, D.D., LL.D., Bishop of Minnesota. Price, $2.00 net.

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A Daughter of the Sea. By Amy Le Feuvre, author of *Heather's Mistress.* Illustrated by Piffard. Price, $1.50.

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Peloubet's Select Notes on the International Lessons for 1903. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. Price, $1.25.

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PAMPHLETS.

The Origin and Authorship of the Apostles' Creed, with an Explanation and Defense of *The Holy Catholic Church*, and *He Descended into Hell.* A Reply to Mr. George Hester. By Rev. Andrew Gray, D.D., Rural Dean of Mattoon.

The Church at Work

GIRLS' FRIENDLY SOCIETY.

Meeting of Central Council at Hartford.

The annual Central Council meetings of the Girls' Friendly Society were held for the year 1902 in Hartford, from Oct. 13th to 17th inclusive.

These important annual meetings are of course often held in the capital cities of the states, and to those who attended the meetings of last year at the national capital, there was a certain similarity in the approach to Hartford, when the dome of the beautiful state building appeared above the trees.

But Hartford has the advantage in this approach; for one must go far before there is found a more attracting entrance to a city than the fine park, with its memorial arch and the splendid building which crowns the hill overlooking these.

It was ten years since the Council had met on New England soil, and Church memories cluster very closely in Connecticut, to say nothing of its other historic memories. There was a reminder of this later on, in the Bishop's address of welcome, and in the visit to Middletown and the Berkeley Divinity School, its buildings and its professors.

On the first evening the meeting was a social one, at the residence of Mrs. Boardman, the secretary of the branch of the Good Shepherd. This was indeed "a knitting severed friendships up," for the Society extends its branches from the Atlantic to the Pacific, and from Maine to Georgia and beyond.

On every morning of the conference there was an early celebration in at least one of the parishes where the meetings were held, but perhaps the most impressive services were those of Tuesday and Friday—the first being the Corporate Communion of the Council, and at the latter the visiting members, the girls, were also largely present.

After the early services of Tuesday, the 14th, the Bishop of the Diocese conducted the Quiet Hours, from 10 to 1 o'clock. Taking as his subject the pattern for all womanhood, the Blessed Virgin, he spoke of her faith, meekness, gentleness, self-sacrifice. How calm she was, even under the overwhelming message of the angel.

In the afternoon the first business session was held, in the parish house of Christ Church. The meeting was opened with prayer by the rector, the Rev. Mr. Goodwin.

The roll being called, showed 54 persons present, representing, personally, or by proxy, the President and Secretary of 23 diocesan organizations, and eight elected members of the Council.

The President's report gave great encouragement in every way. The growth of the Society had been steady and the 23,078 membership reported in the last list, issued in the spring, had now increased to 25,599.

The Secretary reported new branches established or re-organized in many places, 69 new ones; and there are 30 diocesan organizations, with branches in a number of other Dioceses where as yet no Council has been formed because of the present impossibility of filling the offices.

The Deputation Secretary reported visits to 22 Dioceses, travel covering 17,476 miles.

At the evening session the elections were held, resulting as follows: President, Mrs. Thomas Roberts of Pennsylvania; Vice-Presidents, Miss E. H. Hoppin of Massachusetts, Miss Mary Benson of Long Island, Miss Emily Paddock of New York, Miss Frances Sibley of Michigan; Secretary and Treasurer, Miss Eve Alexander of Maryland; members of Council, to serve three years, Mrs. F. L. Norton of Massachusetts, Miss Cuyler of Maryland, Mrs. H. J. Winser of Newark, Miss F. S. Ingalls of Western New York, Miss Fuller of Albany; Executive Committee, Mrs. F. L. Norton of Massachusetts, Miss E. H. Wisner of New York, Miss E. Mackintosh of Massachusetts, Mrs. H. C. Bolton of Washington, Miss J. A. S. Schapps of Long Island.

In the intervals of the meetings an interesting account was given of the encouraging progress toward the establishment of a Vacation House in the Platte Canyon, Colorado, upon a farm of 75 acres. There are now eight Vacation Houses belonging to the Society, varying in their accommodations, that of Massachusetts being the largest and New York the next. All are most successful, and do some of the most valuable work in the Society.

Another interesting account was that which came from Salt Lake City. Though Miss Elliott, the deaconess in charge, will not be able to resume her work there for at least six months, she feels that she is leaving it in good hands. An appeal had been received for a fund for the education at Rowland Hall of a promising girl of Mormon parentage, and it was hoped that the money for it might be given by the G. F. S.

It was recommended that there be a term of probation for the associates as well as for the members, and that there be admission services for associates and uniformity in these services.

At 12 noon the Council adjourned to accept the invitation extended to them from the Middletown Associates. In the parish house of the Church of the Holy Trinity, a tempting lunch was provided, and after doing justice to these good things, the party visited the Berkeley Library and Chapel, and were then received by Dean Hart at his residence, the old Bishop Williams' house. Here afternoon tea was served, and the guests were shown the objects of interest with which the house is filled.

Then came evening prayer at the Church of the Holy Trinity, a beautiful church, and a fine choir.

At 8 p. m. the Bishop of the Diocese held a reception for both associates and members in the far-famed Colt Memorial parish house of the Church of the Good Shepherd. More pleasant meetings took place here, for many associates from other points of the Diocese and from its neighbor, Western Massachusetts, made this their first meeting of the week.

The next morning an Associates' Conference was held, at the fine parish house of Trinity Church. There were 106 Associates present. There were papers read and discussed upon three subjects. The first was "The Working Associate": (*a*) The need of probation and training for Working Associates; (*b*) An Associate's equipment for being an Associate.

Miss H. H. Turner of Tennessee, Miss Mary Hart of Western New York, and Mrs. H. C. Bolton of Washington were the writers upon this subject.

Mrs. Roberts, the General President, told of the very perfect practical lesson given in the establishment and successful conduct of a branch. Such study, Mrs. Roberts said, she understood was to form part of the course of the Deaconess' Training Schools both in New York and Philadelphia.

The second set of papers were upon the subject, "Is the G. F. S. a Work for All Girls and for Every Parish?" (*a*) Can it be made the best parish Society in a small parish? (*b*) Or can it do better work by trying to reach all the girls in the town or village?

The papers read were written by Mrs. H. Gilbert Hart of Central New York, who read her own paper, and by Miss Florence Revell of Chicago.

There seemed to be a general feeling in the minds of the writers of the papers and of those who discussed them, that the G. F. S. was adapted to the needs of all girls who came under the requirements, no matter what their faith, interesting experiences being given of work among Roman Catholic girls. At a later meeting a branch was spoken of which was composed almost exclusively of the latter.

The third subject of the morning was "Friendship Between a Member and Associate is a Foundation Stone of the G. F. S. Is This in Any Danger, Through the Complexity of Highly Organized Branch Life?"

Two papers were presented upon this topic, one by Miss M. H. Hess of Chicago, the other by Miss Thrall of Southern Ohio.

Luncheon was then served in another of the large rooms, the entire Conference being hospitably entertained by the ladies of Trinity parish. After this came Committee meetings, Literature Associates, and Diocesan Presidents, and then a Branch Secretaries' Conference, where much interest was shown in learning by the experiences of one another.

The Members' Conference was held in the parish house of Christ Church. There were a large number of visiting members present, as well as the Hartford girls.

The subjects of the papers read and discussed were: "Influence of Habits on Character," "How Can Members be Awakened to a Sense of Responsibility?" "How, from a Member's Point of View, Should an Associate Proceed to Win Her Members' Confidence and Affection?"

Papers were read, written by members of branches in Boston, Cambridge, Jamaica Plains, Chicago, and Western New York. They all showed an advance over most of those of previous years, and the discussions were spirited. Miss Lucy Jarvis, of the Woman's Auxiliary, had addressed the Associates' Conference in the morning, and now said a few words to the girls on Missions. At six o'clock the members were invited to supper in the parish house, and at 8 o'clock, Associates and Members met together at St. John's Church for the annual service, the Bishop of Vermont being the preacher.

The Bishop of the Diocese and a number of the other clergy were in the chancel. The Rev. Mr. Bradin conducted the service.

Bishop Hall took his text from Titus ii. 3, 4, 5, and preached an eloquent sermon on the duties of Associates.

The closing business session was held on the morning of the 17th in Christ Church parish rooms.

The Deputation Fund was considered, a number of hundred dollars pledged for it for the coming year, and a special gift made by a member of the Council to provide clerical help for the Deputation Secretary during the coming year. The finances of the *Record* and *Magazine* were discussed, they not being self-supporting, and it was resolved to increase the subscription to the former price, 35 cts.

The subject of the divorce question was then considered in a Committee of the Whole, and then voted upon by the Council, the action taken to be announced later.

A cordial invitation from the G. F. S. of the Diocese of Chicago to the G. F. S. A. to hold its annual meeting of 1903 in Chicago, was given and accepted, and upon motion the Council adjourned.

Agnes D. Abbott.

COLORED WORKERS.

Annual Conference at Washington.

The eighteenth annual Conference of the Church workers among colored people held its sessions in Washington from October 14th to 17th. The opening service was held in St. Luke's Church (Rev. Owen M. Waller, rector), on Tuesday evening, Oct. 14th, when the sermon was by the Bishop of Washington, who spoke of the object of the Conference and the work of its members for the colored race. The officers of the Conference are as follows: President, Rev. George F. Miller, Diocese of Long Island; Secretary, Rev. Eugene L. Henderson, Connecticut; Treasurer, Mr. James W. Macs, New York; Historian, Rev. Geo. F. Bragg of Maryland. On Wednesday morning there was a celebration of the Holy Communion at 7 o'clock, and at 10 the Conference formally organized, and the President delivered his annual address. The afternoon session was devoted to the discussion of the following subjects: "The Laity's Contribution to the Best Interests of the Church," by Dr. Benson of Richmond and Rev. Wm. P. Burke of Norfolk, Va.; and "Helps and Hindrances to City Mission Work," Rev J. H. Simons, Annapolis, Md., Rev. J. N. Deaver, Atlantic City, and Rev. S. D. Phillips of Camden, N. J.

At the evening session, the Rev. Messrs. Henderson and Tucker of Kentucky spoke on "The Claims of the Ministry upon the Young Men of the Church."

The sessions of Tuesday were held in St. Mary's chapel of St. John's parish, of which the Rev. O. L. Mitchell is vicar, and in the morning the Rev. Scott Wood of Laurenceville, Va., led the discussion of the subject "Could more and better work be done by a complete ministry of the race." Other addresses during the day were on "A Layman's Conclusions about the effectiveness of the Church as Compared with that of other Religious Bodies," by Dr. James R. Wilder of Washington; "Spiritual Preparation of Candidates for Holy Orders," by Rev. W. V. Tunnell, warden of King Hall, and Rev. J. W. Johnson of Petersburg, Va.; "Is Absorption in Parish Life Cause of Indifference to Missions?" and "Duties and Responsibilities of Vestrymen."

Friday was considered Woman's day, and a woman's branch was organized, its President, Mrs. G. A McGuire of Philadelphia, delivering an address. Reports of work were presented and given by several women workers in Norfolk, Washington, and other cities. At the closing session of the Conference, there were discussions on "The Church's Institutional Work among the Poor in Cities," and on "Clerical Residence.

ALABAMA.

C. M. Beckwith, D.D., Bishop-elect.

Improvements at Eufaula.

Arrangements are making for the improvement of the edifice of St. James' Church, Eufaula (Rev. I. O. Adams, rector), to include the embellishment of the chancel walls with two large oil paintings. The latter will be donated by Mr. Speilcher, an Ohio artist, who will execute the entire work.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Harvest Home Festival—Clericus—Archdeaconry at Malone.

Thanksgivings for the harvest were held in St. James' Church, Oneonta (the Rev. T. G. McGonigle, rector), on Friday, Oct. 10, and the following Sunday. The sacred building was liberally decorated with fruits and flowers by the ladies of the parish, and presented a striking and pleasing appearance. The special music by the choir was of a high order, under the direction of Mrs. A. G. Ford, while the organ, recently renovated, was presided at, with her usual ability, by Miss V. Herrington. The Ven. Archdeacon Battershall, D.D., St. Peter's, Albany, was the special preacher on the evening of Friday. His sermon was full of beautiful thoughts, adding strength and force to the occasion. The rector preached at both the Sunday services. The congregations were large and very devotional.

The Albany and Troy Clericus met with its President, the Ven. Dr. Battershall, Archdeacon of Albany, in St. Peter's rectory, Albany, on Monday, Oct. 6th. The essay was by the Rev. H. R. Freeman, rector of St. John's Church, Troy, on "The Gospel of the Reconciliation of the Message of the Church to this Age."

The autumn meeting of the Ogdensburg Archdeaconry was held in St. Mark's Church, Malone (Rev. J. H. Brown, rector), on the 7th and 8th of October. The first service was given over to the cause of General Missions. The speakers were the Rev. E. L. Sanford and the Rev. Mr. Watterson of Colton. Wednesday there was a celebration of the Holy Communion. The preacher was the Rev. George N. Mead of Morristown. At the business meeting held in the rectory a resolution on the death of Mr. Streatfield Clarkson of Potsdam was passed, and reports were heard from the diocesan missionary and other priests present. There was a full attendance of the clergy. The first snow-storm of the season came to enliven the occasion.

Extensive repairs have been made on St. Mark's rectory at Malone.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
C. T. Olmsted, D.D., Bp. Coadj.

Bishop VanBuren at Watertown—Death of Rev. E. P. Bartow—House of Good Shepherd—The Bishop's Reminiscences

A week's preparation for his visit resulted in such good soil for the seed from Porto Rico, that Bishop Van Buren, after making three appeals to the people of Trinity Church, Watertown, for his work, carried off $1,285, which is to be duplicated by a Churchman, formerly of Watertown, who has taken a great interest in the new Bishop.

The death is announced of the Rev. Evelyn P. Bartow at his home in Utica, on Friday, the 17th inst. It was due to a complication of diseases, the most serious of which was pneumonia. He was born in Brooklyn, June 13, 1846, and was the son of Edgar J. Bartow and Harriet Constable Pierrepont-Bartow. He received his education in the public schools of Brooklyn and was graduated from Columbia University in the class of 1869, receiving then the degree of B. A. Three years later he received the degree of M.A. Graduating from the General Theological Seminary in New York, he was ordained deacon by Bishop Potter June 30th, 1872, and was made priest by the same prelate on the feast of St. Peter in 1873. He became assistant at Mt. Calvary Church in Baltimore and remained there for nine years. Then he became Professor of Latin in a Church school on Staten Island. Leaving this station he became the rector of the Church of the Holy Comforter at Rahway, N. J. Leaving there he became the assistant at St. Stephen's Church, Providence, R. I., where he remained eight years. Seven years ago he came to Utica and has since been identified with St. George's, where he has frequently officiated in the absence of the rector, the Rev. William B. Coleman. In 1891 he married Miss Mary Hurst of Philadelphia, who died in 1893. He leaves one brother, Pierrepont Bartow of Utica, and one sister, Mrs. H. L. Sheldon of Lakewood, N. J. From childhood the deceased had been extremely fond of genealogical research, and had compiled quite a number of books upon the subject.

The Board of Managers of the House of the Good Shepherd, a deserving home for children, in Utica, has adopted plans for a new building for the institution on land given for the purpose on upper Genesee street, by Mr. Thomas R. Procter. The estimated cost is $45,000, and the work will be commenced early next spring.

A Syracuse paper states that Bishop Huntington has been urged to prepare a volume of reminiscences. Friends have renewed their requests to this end now that a Bishop Coadjutor can relieve the Bishop from his more arduous duties. A great multitude would be delighted to have Church literature further enriched by the Bishop's pen. Whatever he may choose, or feel able, to offer is assured of cordial reception and a wide reading.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Two Archdeaconries.

Two Archdeaconry meetings were held in October, that of Reading at St, Mark's Church, Mauch Chunk, and that of Harrisburg at St. Paul's Church in that city. The preacher at the opening service of the former was the Rev. B. S. Sanderson, while at the Holy Eucharist next morning there was a sermon by the Rev. A. M. Abel. There was a pleasure trip to the "Flag Staff" and return, up a steep mountain. A missionary meeting was held in the evening. The Harrisburg Convocation also opened with evensong and sermon by the Rev. W. F. Shero, while the preacher at the Holy Communion next day was the Rev. Samuel Thurlow. The subject of Sunday Schools was first considered in the afternoon, after which various phases of the general subject "The Church's Power of Appeal to Humanity" were taken up.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Northern Deanery—City Notes.

A Convocation of the Northern Deanery was held in Emmanuel Church, Rockford (the Rev. N. B. Clinch, rector), on Oct. 7th. The services began with evening prayer and missionary addresses were made by the Dean, the Rev. B. F. Fleetwood, D.D., and the Rev. Herman Page. In conjunction with the Convocation of the Deanery there was held a meeting of the branches of the Woman's Auxiliary, presided over by the President of the diocesan branch, Mrs. John Henry Hopkins.

Next day, after Holy Communion, when the Rev. F. J. Bate preached on Missions, the regular work was taken up. Mrs. Hopkins was the inspiring influence of the occasion. Her self-sacrificing spirit has led her to add the extraordinary burden of visiting the Northern Deanery at its last two convocations, with promise of good results in the branches.

While the fact that two of our very large city parishes, Grace and Trinity, have been pastorless for more than a year may seem to present some discouragement to Churchmen, with a third vacant for some months past, it should be noted that there has been no curtailment of services, "supply" being found from week to week, and often for some months in advance. At Grace, Bishop Williams of Omaha is officiating to the end of the month; at Trinity, Bishop Leonard preached and celebrated at the end of the mid-day service of Sunday, assisted by a resident clergyman who is unattached, and who took the other services. Christ Church is being temporarily served by the Rev. Mr. Shaw, who is taking a course at the University of Chicago. But when one comes to the diocesan institutions, it may fairly be said that never before has the prospect been so bright. Enough has already been accomplished in most, if not all of these, since the

year began to make this an *annu mirabilis* for the Diocese, notably in regard to the support of the faithful laity.

The Rev. Dr. Gregg, who had an attack of paralysis a month ago, is still in a critical condition at St. Luke's Hospital.

The new mission at Kenilworth has now a resident pastor, the Rev. Freeborn G. Jewett, for many months in temporary charge of Grace Church, Chicago. Mr. Russell Wilbur, a seminary student and candidate for Orders, who often assisted the city missionaries, by holding services at the Bridewell, County Hospital, etc., has accepted, for a limited period, charge of the Northwestern University Settlement at Augusta and Noble Sts.

The Church Home for Aged Persons, for which an anonymous benefactor gave $10,000 some time ago on condition that $7,000 more were raised to liquidate the debt, was thereby left free of indebtedness, and an additional $1,200 has since been collected and expended in improvements.

Bishop McLaren was preacher last Sunday morning at the Cathedral; the Bishop of Minnesota at St. Peter's; and the Rev. J. P. D. Llwyd of Seattle at Grace Church; while at St. Paul's, Kankakee, in place of the sermon, an address was delivered by Capt. R. P. Hobson of *Merrimac* fame, on the subject of Loyalty.

The Sunday preceding was observed at Grace Church, Oak Park, as Harvest Home Festival.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Centennial at Warehouse Point—Various Improvements.

The beautiful October day of Wednesday, the 15th, marked the occasion of the centennial of St. John's parish, Warehouse Point, in the town of East Windsor. The rector is the Rev. William J. Brewster, a

ST. JOHN'S CHURCH, WAREHOUSE POINT, CONN.

brother of the Bishop, and son of the late Rev. Joseph Brewster of New Haven. At the early Eucharist, the celebrant was the Rev. Alfred P. Grint, Ph.D., of New London. He was assisted by the Rev. William P. Brush, of Jersey City, and the Rev. Arthur H. Wright of Newburyport, Mass., all being among the former rectors. There was a large number of communicants. At 11 o'clock morning prayer was said, in shortened form, followed by an address of welcome from the rector. An address was delivered by the Bishop of the Diocese, and one by the Bishop of New Hampshire, who was once a rector. A bountiful collation was served at the conclusion of the service.

In the afternoon the church was filled to listen to the historical address of the rector, which was very complete, and of great interest. St. John's parish was formed in October, 1802, and in 1809 the church was built by 53 subscribers, for $3,500 cash, $25 in timber, and 127 days in labor. In 1813 it was completed inside and furnished by 40 subscribers, for $1,989 in cash. The church was consecrated on August 30, 1813, by Bishop Thomas Church Brownell. Among the rectors were the future Bishops Brownell, George W. Doane, Horatio Potter, and the present Bishop of New Hampshire.

Among recent improvements in churches of the Diocese, a new tenor bell is to be placed in the Good Shepherd, Hartford, in place of one of the nine, which had become cracked. The Fairfield County Clerical Association met at Monroe, Oct. 13th, and listened to an essay by the Rev. O. O. Wright on "Sociology." Mr. Timothy Guilford, junior warden of St. Peter's, Cheshire, died recently.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Special Collect Set Forth.

The Bishop of the Diocese has set forth the following prayer to be used in public services pending the report of the arbitrators on the labor difficulties in Pennsylvania, and its acceptance:

"O God, the fountain of all wisdom and grace. Who alone canst make men of the same mind one towards another, we pray Thee that Thou wouldest so overrule the counsels and actions of those who employ and of those who are employed, and of the appointed arbitrators, that an end may speedily be put to the present disputes and distress, and that, with brotherly kindness and charity and in truth and equity, there may be a happy and lasting settlement of all difficulties, to the praise of Thy Holy Name and our own comfort and welfare, through Jesus Christ our Lord. *Amen.*"

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Deanery at Glenwood.

Among the speakers at the meeting of the Mississippi Valley Deanery at Glenwood, Sept. 30th and Oct. 1st, were the Rev. F. M. Bacon, who preached the sermon, the Rev. George W. Barnes, the Rev. E. S. Murphy, and the Rev. T. C. Hudson. Missionary addresses were given in the evening by the Rev. R. J. Mooney, the Rev. T. C. Hudson, and the Dean, the Rev. H. F. Parshall.

GEORGIA.

C. K. Nelson, D.D., Bishop.

The Work at Macon.

The Rev. W. W. Steel, who has been in charge of St. Paul's parish, Macon, for the last six months, will discontinue his services here after the 26th inst. His ministrations have been most acceptable to the people of the parish and the parish has made great progress materially and spiritually. During his ministration many additions have been made to the fabric of the church. He also introduced a full choral service at the Appleton Church Home, where he has had a weekly service; and he has given regular services to the colored congregation of St. Mark's Church, which has been without a rector.

St. Paul's has called to the rectorship the Rev. John M. Northrop, of Old Orchard, Mo., who has accepted the work and will take charge on the first Sunday in November.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Harvest Festival at Muncie.

The first annual Harvest festival was celebrated at Grace Church, Muncie (Rev. W. K. Berry, D.D., rector), on Sunday last, and was in every way a pronounced success. The services throughout were for the first time fully choral and were very reverently and efficiently rendered by the voluntary vested choir, numbering upwards of 20 voices, which is trained by the rector himself. Beethoven's "Hymn to Nature" was sung as an introit. The anthem was Simper's "The Lord is Loving Unto Every Man." Holden's *Benedic anima Mea* was the morning, and "Be Ye Faithful Unto Death," from Mendelssohn's "St. Paul," the evening offertory. The church was filled by a large, reverent, and appreciative congregation at all services and the offerings were generous.

IOWA.

T. N. Morrison, D.D., Bishop.

Large Missionary Offerings at Des Moines.

The Bishops of Missouri and Iowa were both in attendance at the service at St. Paul's Church, Des Moines, on Sunday, Oct. 12th, when the annual missionary offering was gathered. The latter reached the large sum of $1,000.

LARAMIE.

A. R. Graves, D.D., LL.D., Miss. Bp.

Convocation News.

After an interval of eighteen months, the Convocation of the District met in St. Stephen's Church, Grand Island, on the 5th, 6th, and 7th of September.

After the routine business of the Convocation was over there followed a lively discussion on the best methods of training the young and preparing candidates for Confirmation. In this, too, the women took an interesting part. Luncheons were served in the guild rooms at which the mayor and other prominent citizens made bright speeches. An evening reception was given to the Bishop and visiting delegates.

In the last few months a number of clerical changes have taken place. May 1st the Rev. W. H. Xanders removed from Red Cloud to Broken Bow, the Rev. E. U. Brun succeeding him at Red Cloud. Sept. 1st the Rev. R. M. Hardman removed from the missions centering at Arapahoe to Sheridan, Wyo. He was succeeded by the Rev. E. R. Earle, coming from the missions centering at Sidney. Sidney is now to have the Rev. Richard Whitehouse, who comes from the large string of missions centering at Valentine. The Rev. Wm. Toole removed from New Castle to his old field on the Snake River at Dixon, Wyo., and was succeeded by the Rev. Wm. Westover, who came from Douglas. The Rev. C. W. MacWilliams, who was ordained priest here, took up the work at Douglas, Wyo. The 1st of November the Rev. Geo. A. Beecher removes from North Platte, where he has been for the last seven years, to take charge of the parish at Kearney. In all these changes only one man was lost to the District, the Rev. A. W. Bell, who went to Montana. All are entering on their new fields with enthusiasm, and in the main good will result from the changes. We need a brave, active man to take charge of the fifteen missions centering at Valentine, and a rector for the parish at North Platte. Good crops were raised in Nebraska this year and the general condition of the country is prosperous.

Our Church school, the Kearney Military Academy, or Platte Collegiate Institute, has opened with an increase in the number of pupils, and all bids fair to go smoothly there. Many improvements were put into the school both last year and this.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Death of Thomas F. Humphries—The Mission Schools.

Mr. Thomas M. Humphries, senior warden of Frankfort, died in September, to the great loss and bereavement of the parish.

The mission schools of the Diocese opened well. St. John's Academy, Corbyn, has a larger number of pupils than ever before at its opening, and the new building is rapidly approaching completion. A house has

been rented for the residence of the teachers. The high school at Beattyville also reports increased attendance, and the sewing school at Proctor, under Miss Mahan, is reopened, though the principal is still feeble from a recent illness. The school at Altamont has resumed its session, and a new school is opened at Livingston, with Miss Doane in charge, assisted in the industrial department by Miss Morrell of Altamont. Ashland Seminary at Versailles has a generous contribution of $20,000 from Mr. and Mrs. J. B. Haggin, toward the new school building, to be called Margaret Hall in honor of Mrs. Haggin. The diocesan schools are superintended by the Rev. W. G. McCready.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Waverly—Dr. Gibson's Anniversary—Notes.

The vestry of St. John's Church, Waverly, Baltimore, have elected the Rev. William Dallam Morgan to succeed the Rev. Francis H. Stubbs as rector, and it is reported that Mr. Morgan had previously intimated his willingness to accept the rectorship if elected. All this is remarkable in view of the fact that the vestry of St. John's and the Rev. Mr. Stubbs are involved in litigation over the question of the vestry's authority to dismiss the rector, and that the case has not yet been decided by the State Court of Appeals, to which it was carried from a lower Court. If Mr. Stubbs has abandoned his suit the fact has not been made public.

The Rev. Frederick Gibson, D.D., recently celebrated the 18th anniversary of his rectorship of St. George's Church, Baltimore. Born in Baltimore, educated in Maryland, made deacon and advanced to the priesthood by Bishop Whittingham, during the 48 years of his ministry Dr. Gibson has worked only in his native city. He was for 13 years assistant at St. John's, Waverly, Baltimore; for seven years assistant at St.

Rev. Frederick Gibson, D.D.

Luke's, Baltimore; and then he went to St. George's as rector, and by his faithfulness and personal attractiveness he has kept that Church, surrounded as it is now by a settlement of colored people, alive and growing. Dr. Gibson will long be remembered for his help in the last revision of the Prayer Book, though the work that he did was at the time scantily enough recognized at home, his only reward being a D.D. from Nashotah. But Dr. Gibson is the fourth oldest priest in the Diocese of Maryland, and equal to the first in the respect and affection of the other clergy and laity.

Among recent improvements in the Diocese is the completion of the new chapel at Locust Point, Baltimore, opened on Oct. 12th. The Rev. Hugh M. Martin will have charge of the work. At Point of Rocks, money has been raised to remove the church to a safer site, it being endangered at the present time by the frequent overflow of the Potomac. At St. George's, Mt. Savage, a fund is accumulating for the erection of a new church, while at Newmarket, where the church was destroyed last winter, there is enthusiasm over the new church already nearly completed. In western Maryland a mission has been started at Barton by the Rev. Wm. D. Gould, rector of Lonaconing.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Bequestto St. Paul's, Brockton—Retreat—Episcopalian Club—Church Consecrated at Waltham—Notes.

By the provision of the will of David H. Blanchard of Avon, which was probated at a session of the Norfolk County Probate Court at Quincy this morning, St. Paul's Church of Brockton receives a bequest of $2,000.

The annual Retreat for Clergy was held in the house of the Society of St. John Evangelist, Boston, Oct. 13-17. Fifteen priests attended, of whom two came from the Diocese of Maryland, one each from Maine, Ohio, and Fond du Lac, the others being of Massachusetts. The Rev. Father Osborne, S.S.J.E., conducted the Retreat.

The Episcopalian Club gave a dinner at the Hotel Brunswick, Boston, Oct. 13. Major William H. Turner, senior warden of St. Mary's, Dorchester, presided. Mr. Robert Treat Paine made the address of welcome to the guests, who recently attended the convention of the Brotherhood of St. Andrew in this city. The Bishop of Colorado, the first speaker, made a strong plea for two things from the Brotherhood: (1) the encouragement of more young men to study for Holy Orders; (2) the promotion of a friendlier and closer relationship between the laity and the clergy. He alluded to the fact that there was to-day a practical famine of spirituality, due largely to the lack of candidates for the ministry. He then defined the position of the Church to-day, and praised the work of the Brotherhood, and prophesied the next convention at Denver would be a meeting full of intellectual and religious power for the West.

Mr. Hubert Carleton of Pittsburgh spoke of the Brotherhood work as one of definite purpose, and the Rev. Frank DuMoulin of Chicago spoke of the conservation of the Brotherhood's unity and of its universality, drawing a parallel from the laws of nature.

General Cecil Clay of the Department of Justice at Washington, paid a compliment to the young men of Boston, by declaring them to be of a high character, and said that their influence was felt throughout the Brotherhood. Eugene C. Denton of Rochester, N. Y., President of the National Association of Church Clubs, spoke of this Club movement as an educational work, and again in the aspect of the unification of the laity of the Church.

Christ Church, Waltham, was consecrated on Oct. 8, by the Bishop of the Diocese. The service began with the singing of the 24th Psalm by the Bishop and choir antiphonally. The instrument of donation was read by the senior warden, Mr. John H. Storer. The rector, the Rev. F. E. Webster, read the sentence of consecration, and the prayers were read by the Rev. Robert Murray. The Rev. George L. Paine read the first lesson and the Rev. Herbert N. Cunningham the second. Bishop Lawrence was celebrant, with the Rev. George E. Osgood assisting. The Bishop preached the sermon.

The total cost of the church and parish house, including land and many gifts, is $84,897.11. The church will seat 512 persons, and the number of communicants is 225.

The services of the Church were begun in Waltham in 1848 by the Rev. A. C. Patterson. The parish was organized on Feb. 9, 1849,, and in Oct. 1849, elected the Rev. Thomas F. Fales, its first rector, who was in charge till 1890. It was during the rectorship of the Rev. H. N. Cunningham that the project of a new church was started. The cornerstone was laid by the Bishop of the Diocese, June 9, 1897. The first service was held June 17, 1898.

An association for intercessory prayer has been started in St. Stephen's, Boston, and is under the direction of the Rev. Thatcher R. Kimball.

The Church Temperance Society has received for its work for the fiscal year, Nov. 1, 1901, to Sept. 1, 1902, the sum of $4,347.87, and has a balance in bank of $829.23.

The will of George W. Weeks, a prominent Unitarian in Clinton, leaves $2,000 to the Church of the Good Shepherd of that town to be used for the support of the poor. The will of Daniel H. Blanchard of Avon, leaves $2,000 to St. Paul's Church, Brockton.

The Woman's Auxiliary has now completed 25 years of active work. Mrs. Thayer, the diocesan president, wants the occasion marked by a special thank offering from all the members. This offering will be placed upon the altar at the annual service in Trinity Church, Wednesday, Nov. 5, at 9:30 A. M.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Two Convocations.

Two of the Convocations of the Diocese opened their sessions on October 7th, that of Detroit in the Church of the Messiah in that city, and the Southern Convocation at St. Andrew's, Ann Arbor. The first of these showed missionary progress in a marked degree, the reports for the several missions being unusually hopeful. The chapel is to be enlarged at the Epiphany, and debts have been paid at St. Philip's, largely through the generous gift of Mrs. Parke. A new clergy house is shortly to be erected. Sunday School work received attention, a course for teachers being laid out. A church is to be erected at Wayne and a rectory at Delray.

At Ann Arbor the speakers were the Rev. William Gardam, the Rev. C. C. Kemp, the Rev. R. O. Cooper, the Rev. J. C. H. Mockridge, Mr. Richard D. T. Hollister, and Prof. James A. Craig. It was determined to form a Sunday School Institute substantially after the plan of that in Detroit.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Processional Cross at Elkhorn—Land Purchased at West Allis—Anniversary at Racine—Death of Sister Justina.

On Sunday, Sept. 28th, a beautiful processional cross in brass was presented to St. John's parish, Elkhorn, by Mr. A. J. Bray, in loving memory of his wife, Dora Hare Bray. The work on it was hurried so as to be used on that date, in order that the rector, the Rev. J. W. Areson, might bless it, that being his last Sunday at Elkhorn, he having accepted a call to Christ Church, Chippewa Falls.

St. Peter's Church, West Allis, has purchased an additional fifty feet of land for $800. This gives the mission 90x120 feet, in the best part of this rapidly growing manufacturing suburb of Milwaukee.

The parish of St. Luke's, Racine, celebrated its 60th anniversary on Sunday, Oct. 19th, when joyful services were held in which the Bishop united with the rector and congregation in taking part. The parish dates back to 1839, when the first services were conducted by the Rev. Lemuel B. Hull, the

pioneer missionary of Milwaukee and founder of St. Paul's parish. In 1840 the Rev. Mr. Allison of Waukegan, Ill., commenced bi-weekly services, and two years later the parish of St. Luke's was formed with the Rev. William Walsh as rector. In the years next succeeding, there were a continuous succession of missionary priests. The founders of Nashotah, Drs. Breck, Adams, and Hobart, were among those who frequently held services. The first church building was erected in 1845, and was burned in 1866, together with many other buildings in its locality. Shortly after the fire, the present commodious edifice was erected, the cornerstone being laid by the late Bishop Kemper, the late Drs. De Koven, Cole, and Keene being among those present. Later rectors included the Rev. Dr. Roswell Park, who also founded Racine College. The present rector, the Rev. Arthur Piper, D.D., entered upon that office in 1876, and has thus been rector for nearly half of the entire parochial life of the parish. Indeed, his name is so inextricably bound with all the record of the works of the Church in Racine, whether parochial, collegiate, or charitable, that the story of his life is the record of those institutions. St. Luke's parish is now one of the largest and most prosperous in Wisconsin.

Kemper Hall and the Sisters of St. Mary mourn the death of Sister Justina, a member of that order. The burial office, held on Oct. 15th, was preceded early in the day by a requiem celebration of the Holy Communion.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Faribault—A Lay Readers' Guild—Death of Miss Abraham.

Bishop Edsall has gone East, but will return in time to dedicate the Bishop Whipple tower and bells, Nov. 4th. Dean Slattery, through his tireless energy, has collected sufficient funds wherewith to pay for the erection of the tower; a little more, however, is needed to harmonize the lower story with the structure above it. Great credit is due the Dean for bringing this grand and noble memorial to the first Bishop of Minnesota to a successful completion.

A very impressive service was held at St. Clement's Church, St. Paul, when Miss Edith Davis and Miss E. B. Peabody were set apart as deaconesses, the former to work in Minneapolis and the latter in St. Paul. Archdeacon Haupt was the special preacher.

The Lay Readers' Guild met in St. Mark's Church guild hall, Minneapolis, and organized themselves into a permanent body. The Constitution and By-laws, framed at a previous meeting, drafted upon lines similar to those in use in other Dioceses, were ratified. The Bishop of the Diocese was elected Regent, the Archdeacon, Vice-Regent; President, Gene Bend; Secretary, Mr. Leonard of St. Paul; Treasurer, Mr. Payne of Minneapolis. The objects of the League are twofold: "Mutual Help," and "Church Extension," under the direction of the diocesan. The Bishop was present and gave the meeting some wise counsel and practical advice. There are 33 lay readers actively engaged in various parts of the Diocese. Working through the League, their efforts will become more effective and systematic.

Gethsemane Church, Minneapolis, has lost in the death of Miss Mary T. Abraham one of its faithful and oldest members. She was actively identified with the Church for the past thirty-five years. Bishop Graves says she possessed "one of the noblest Christian lives he ever knew." R. I. P.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Convocation at Moberly.

Christ Church, Moberly, was the place of the autumnal meeting of the Hannibal Convocation, opening Oct. 6th, at 7:30 P. M., and ending Thursday, Oct. 9th. The preachers were the Rev. Edw. P. Little, rector of Hannibal, and Dean of the Convocation, recently appointed, for Monday; the Rev. Halsey Merline, Jr., of Palmyra, for Tuesday; the Rev. Benj. S. McKenzie of Macon, for Wednesday; and on Thursday the Rt. Rev. the Bishop of Missouri preached and confirmed a class prepared and presented by the rector of the parish.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Progress at Trenton—Chesapeake.

The Bishop, in his last conventional address, expresses some pride in the growth of the Church in Trenton. When he went there to take up his residence, there were but three parishes—St. Michael's, St. Paul's, and Trinity. There was no rectory and only one Sunday School room. Now there are, besides these three, Grace Church, Christ Church, All Saints', and St. James', with Grace and Christ Church missions. There are four rectories, beside the Bishop's house, five parish buildings, and in all that goes to make strength there has been a corresponding increase. St. Andrew's Church has just been opened for services; Trinity has paid off $8,000 of its debt; St. Paul's and All Saints' have reduced their debts, and Christ Church has begun a new building that will double its capacity, with money (in hand or promised) to pay for it.

The new Church of the Saviour, at Chesapeake, which is now consecrated and open for services, is an outgrowth of the Associate Mission, and there is something almost of romance in its beginning. The rector of Christ Church, South Amboy, in a summer ramble through the country, stopped here and there to talk with the farmers whom he chanced to meet, and found some of them desirous of a religious service. The attention of the young missionary at South River, six or seven miles distant, being called to the needs of the community, he went at once and held a public service in a school house. Among those present was an elderly man who had been baptized as a lad, in St. Peter's Church, Spotswood, by the elder Bishop Doane. The Church had lost sight of her child, and he had forgotten his early vows, but the vested priest and the voice of the Prayer Book recalled the past and quickened his love. He offered land and money and personal service; he interested his neighbors. The people proved hungry for the Church and her sacraments, and the result is the erection of this beautiful little country church. The lad, baptized long ago, has found at last his spiritual home to bless and crown him in his declining years.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Trinity Cathedral—The Bishop's Anniversary—Church Home—Toledo Convocation—Unity at Toledo—Grace Church Consecrated—Missionary Board.

The foundations for the new Trinity Cathedral at the corner of Euclid Avenue and Perry Street have been completed at a cost of $60,000. The contract has been let and a permit was issued for the construction of the edifice. Since the first plans were made a large number of changes have been made. It has been decided to make the exterior finish of cut stone instead of rock face, which is a big item in the cost of a structure as large as the new Trinity will be. Since the first estimates were made the general cost of building material has been increased nearly 30 per cent. The superstructure is to cost $420,000 in addition to the cost of the foundation.

A new organ has just been placed in the enlarged chapel of the Cathedral, where the congregation are now worshipping. It is the gift of Mr. Samuel and Mr. Earl W. Oglebay.

On Sunday, Oct. 12th, Bishop Leonard celebrated the thirteenth anniversary of his consecration to the episcopate.

The Church Home for the Aged, on Prospect Street, Cleveland, gave its annual reception on Tuesday evening, Oct. 14th. A large number of friends and patrons were present, in spite of the bad weather. At the close the Bishop said a short service in the Home chapel, at which the offering of the evening, amounting to $1,014, was presented.

The Toledo Convocation held its annual meeting in Holy Trinity Church, Bellefontaine, on Oct. 14th, 15th, and 16th. At the Missionary session, papers were given by Archdeacon Abbott and the Rev. Harry G. Limric. At the Sunday School session, the Rev. Henry E. Cooke preached a sermon on Sunday School Institutes. The Rev. Louis E. Daniels and the Rev. L. P. McDonald, D.D., read papers at the general session.

Plans looking toward the unity or federation of the ecclesiastical bodies represented in Toledo are under discussion at the "Preachers' Union" in that city. At a recent meeting the Rev. Dr. W. C. Hopkins, one of our own clergy, presented a paper on the subject of the Quadrilateral, in which the writer expressed the belief that the Toledo churches might make use of the suggestions therein laid down. After presenting the scriptural and other reasons why the Church should be one and not divided, Dr. Hopkins maintained that it is our duty not only to pray for organic reunion, but to work for it as well. The steps which he suggested were as follows:

1. Individual study of God's Word and of ancient authorities in order to discover what the New Testament Church really was.
2. Continued discussion of organic reunion in many consecutive meetings of the Union.
3. The discussion of the Quadrilateral as a basis for such reunion.
4. The appointment of a committee comprising one from each denomination represented, whose duty it shall be to report a plan for reunion of the Toledo churches.
5. That the lines on which that committee might move would be to suggest the organization of "The Toledo Church," or the "American Catholic Church in Toledo," on some such lines as these:

Combine into "The Toledo Church" in order to give such organic union as was enjoyed by the Church before the first great schism; this body to accept as members all baptized persons of good moral character who subscribe to the doctrines of Christ, as voiced in the New Testament, and to the Apostles and Nicene Creeds, whether or not they should continue affiliated with their former denominations; a standing committee to be formed, pledged to carry out this object; and the relations of all denominations to this Toledo Church to be somewhat after the style of that of the religious orders to the Church; addresses on reunion to be asked from Bishops of the Roman, American, and foreign Churches, and from the leaders of the different denominations, to be followed afterward by a conference looking toward definite action. This Toledo Church, while in a transitional state, to allow of such mutual interdenominational exchange of ministers as is permitted by the several organizations to which the ministers might belong; all future ordinations to be in accordance with a definite rule, to be adopted later on. Should this Toledo Church desire to seek some executive officer to be placed at its head, thus placing the Church on the same footing as was enjoyed in the Church at large before the first schism, application to be made to the Protestant Episcopal Church, or the Church of England, or the Old Catholics, for the conse-

cration of a Bishop especially for such work. If such consecration of a Bishop could not be obtained, then the body to continue its efforts until such modification of the rules of the Churches mentioned could be made, as would secure the desired end.

This plan was left for future discussion, the recent editorials in THE LIVING CHURCH relating to the Quadrilateral being among the papers submitted.

GRACE CHURCH, Cleveland, at the intersection of Prospect and Bolivar Streets, was consecrated by the Bishop of Ohio on the morning of St. Luke's day, in the presence of many of the clergy and a large congregation. The request to consecrate was read by the senior warden of the parish, Dr. H. E. Handerson, and the sentence of consecration by the rector, the Rev. E. W. Worthington. Morning prayer was said by the Rev. W. R. Stearly and the Rev. W. H. Jones. The Bishop of Ohio was celebrant in the Holy Communion; the Bishop of Quincy, gospeller; and the Rev. Thomas Lyle, epistoler. The sermon was preached by the Bishop of Quincy, the Rev. Frederick W. Taylor, D.D. He took for his text, Ez. xliii. 4-5. The theme was "Ezekiel's Vision Realized." The underlying thought of the discourse was that the prophet's vision of the temple perfected did not find its realization in the earthly temple of the Lord God of Israel, but was primarily fulfilled by the Incarnation in the coming of Him who is Emmanuel, God with us, and passed into full and final revelation, after Christ's ascension, when St. John the Divine beheld "a door opened in heaven" and saw "the Holy City, New Jerusalem, coming down from God out of heaven."

In speaking of Grace parish, Bishop Taylor said: "There has been here an integrity

GRACE CHURCH, CLEVELAND.

and a continuity of Churchly tradition, that is gratifying to recall to-day. As the dedication of Ezekiel's mystical temple began at the altar, so has it been with the consecrated life of this congregation. In the spirit of humble devotion rather than in that of controversy, in quietness and confidence rather than in any clamorous self-assertion, from the first beginnings of this parish, the spiritual life of its people has had its focus at the altar of God.

"The very causes which have occasioned the abandonment of the old church building, so rich in enduring associations, have also made it possible for you to remain in this down-town district. We need in all our large cities, planted where the rush and the hum of traffic are never silent, parishes either wholly or partially endowed, if the calm and uplifting voice of the Gospel is to be heard and heeded amid the turmoil of the world. Truly you have a great vocation, and if you are faithful to the past traditions of the parish, you will give it a noble response."

The musical portions of the service were well rendered by the large vested choir of men and boys, under the direction of J. L. Edwards, organist and choirmaster. The anthem was Mendelssohn's "How Lovely are the Messengers."

The building thus consecrated was purchased from the Unitarians in July of the present year. It is but a short block away from the site of the old Grace Church, and by the change now made, the parish has relocated itself in the down-town field, among the people to whom it has long ministered, with these manifest gains: the exchange of an old building for one comparatively new, increased equipment for all departments of work, and an addition of $40,000 to the parochial endowment fund. About $10,000 have been expended in re-modeling, and the work has been carried out successfully and admirably under the direction of F. S. Barnum & Co., Cleveland architects. Especial praise is due to Wilbur M. Hall of the firm of Barnum & Co., who drew the plans and supervised the work.

GRACE CHURCH, CLEVELAND—INTERIOR.

Grace parish was organized in 1845, an off-shoot from Trinity, the mother parish. There have been nine rectors: Alexander Varian, 1846-1849; Timothy Jarvis Carter, 1849-1851; James Coles Tracy, 1851-1852; Lawson Carter, 1852-1860; William Allen Fiske, 1860-1865; Alvan Hyde Washburn, D.D., 1866-1876; George Washington Hinkle, 1877-1884; Frank Montrose Clendenin, D.D., 1884-1887; Edward William Worthington, since 1887. From Grace parish eight men have gone into the ministry, of whom two are Bishops: Hugh Miller Thompson, D.D., of Mississippi, and Frederick William Taylor, D.D., of Quincy. The Rev. Austin W. Mann, missionary to the deaf-mutes, was ordained in Grace Church in 1876, and for 26 years, here and throughout the middle West, has continued his ministering work among "God's silent people."

Of those who were vestrymen at the time of the laying of the cornerstone in 1846, two are still living, and were present at the consecration: George F. Marshall and Nicholas Bartlett. The present vestrymen are: H. E. Handerson, M.D., W. A. King, F. A. Scott, E. W. Palmer, F. E. Abbott, A. E. Lynch, G. B. Dudgeon, and H. M. Foote.

THE MISSIONARY BOARD of the Diocese, charged by the last convention with the duty of suggesting a plan whereby the Diocese could best meet the apportionment of the Board of General Missions, has just issued its conclusion on the subject. The plan is: I. To adopt as our missionary watchword for this year, "An offering from every parish; an offering from every communicant. The full apportionment if possible."

II. In order to do this, an earnest effort to give our people more knowledge of our missionary work: (*a*) by using the tracts and other literature of the Board of Missions; (*b*) by forming missionary prayer circles in our parishes; (*c*) by increasing the circulation of the *Spirit of Missions*.

III. To observe the First Sunday after Epiphany, Jan. 11, 1903, as a great missionary day throughout Ohio.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

Death of Rev. Henry C. Shaw—Deanery at Chickasha.

THE REV. HENRY C. SHAW, the senior priest of this Missionary Diocese, died near Oklahoma City on Friday, Oct. 3d, 1902. He was buried at St. Paul's Church, Oklahoma City, the Monday following, Bishop Brooke, and the Rev. Messrs. A. B. Nicholas, H. L. A. Fick, and D. A. Sanford, taking part in the service.

In the diocesan paper the Bishop has said of him: "No more worthy, capable, faithful missionary has ever served in the West and Southwest, and we feel honored to have had his latest service, at Lehigh and Coalgate, where he is still held in the highest honor."

The Rev. Mr. Shaw was one of the early graduates of Nashotah. He was ordained by Bishop Kemper and had worked in Ohio, Texas, and Oklahoma.

THE WESTERN DEANERY was in session at Chickasha, I. T., on Oct. 7th, 8th, and 9th. The morning service on the second day was followed by a conference of the Bishop and clergy, touching the peculiar difficulties of the field, while in the afternoon there was a discussion of the subject, "How to Reach Men." The evening preacher was the Rev. D. A. Sanford, while on Thursday, the closing day, after Holy Communion in the morning, there was a night service with address by the Rev. J. M. Wright on Catholicity and Individualism."

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

G. F. S. Service—Debt Paid—Celebration at St. John the Baptist's—Missionary Work—Summer Outing Fund—Gold Morse for St. Michael and All Angels—Burial of Dr. Cooper—Church Club Reception—Woman's Auxiliary—Special Sermons—Sunday School Work—Brotherhood of St. Andrew.

AT THE CHURCH of the Evangelists, Philadelphia (the Rev. Charles W. Robinson, priest in charge), the parish branch—St. Agnes' Ward—of the Girls' Friendly Society, held a special service on Friday evening, Oct. 24. The service was solemn evensong, at which Stainer's *Magnificat* and *Nunc Dimittis* in A were sung; also the words of the nineteenth chaper of the Book of Revela-

tion, to the music of Mozart's I. *Gloria*, accompanied by the organ and full stringed orchestra. Each branch of the G. F. S. in the Diocese was invited to attend the service. The Rt. Rev. Dr. Horner, Missionary Bishop of Asheville, N. C., was the preacher, his subject being the missionary work in his jurisdiction. St. Agnes' Ward has been very active in the work, is at present in excellent condition, and has planned to do much of missionary work during the coming winter season; part of which will be to prepare a box for Bishop Horner's work, according to his specified needs.

Six months ago, as announced in the columns of The Living Church at the time, active steps were taken in the parish of the Annunciation, Philadelphia (the Rev. Daniel I. Odell, rector), to systematically reduce the mortgage debt upon the Church property; to which end mite chests were placed with members of the parish, and their friends, to be returned semi-annually. These chests have now been called in, the first period of their use having passed, and it is hoped the October collections will give great encouragement to all by paying off the first $500 of the mortgage debt of $26,000.

The recent celebration of the final extinguishment of the ground rent by the parish of St. John the Baptist, Germantown, Philadelphia (the Rev. Henry Riley Gummey, rector), brought out some interesting items in the history of the long struggle. The parish property was included in, or purchased from the original Patent grant, by William Penn, as proprietary, to Francis Daniel Pastorius for himself and in behalf of certain German and Dutch purchasers therein named, among them one Jan or John Strepers. Later on, Frederick Mehl secured, at intervals, three lots, out of which parcel the Church lot was eventually purchased. During the Revolutionary War, as the British troops were marching upon Philadelphia, this Frederick Mehl buried his title deeds and valuable papers, of which, not being secured from dampness, a large part were destroyed. Later on, the Supreme Court of Pennsylvania granted his executors a Confirmation of Title. Finally, in 1857, the present Church property was conveyed to the rector, church wardens, and vestrymen of the Church of St. John the Baptist, subject to an annual ground rent, of $138.65. Steadily, though of necessity slowly, has the burden been lessened. In 1885 the payments were reduced to $115.54 per annum, and finally, in July, 1902, the ground rent was extinguished. Great rejoicings were in the hearts of the parishioners in celebrating the accompaniment of this great effort. Among the many words of hearty greeting and congratulation none were more welcome than those of Bishop Whitaker, who wrote: "I congratulate you upon your accomplishment of this long-desired end. Though absent from the Diocese, my thoughts roam over the whole field, and I shall indeed be glad when I can go in and out amongst the body of workers who have become so dear to me." Words of congratulation and encouragement were also sent by Bishop Nelson of Georgia, himself, at one time, rector of the parish.

For more than a year past the Rev. Wm. C. Richardson, rector of St. James' Church, Philadelphia, has been canvassing the matter of starting some movement of a distinctly missionary character in connection with the parish work. St. James' is one of the few larger parishes in the city that has no such work under its control or guidance, although very active in the many charitable and other organizations centering in the parish. Realizing the many opportunities at hand, as well as the duty, the ground has been carefully looked over, and is still being examined with this end in view. The plan is being very carefully considered that, when the movement is begun, it may not be found to have been a mistake. It is desired to locate the work in a district untouched so far as this Church is concerned; as far as possible from headquarters of other religious bodies; yet in the direction of the current of population. A committee has been created, having in view the financial backing of the work, when once undertaken. It is praiseworthy that the inspiration of such a movement has come from the people themselves.

It was noted in this correspondence that the Sunday School would be kept open during the summer—a departure, with a possible exception, from the custom of the past ten years. It is reported that the effort was encouraging, despite the many Sundays accompanied by very inclement weather.

The mission chapel of St. Michael and All Angels, West Philadelphia, of which the Rev. Wm. F. Lutz is priest in charge, has been presented with a handsome gold morse, which was used at the first vespers of the patronal festival. The morse is the gift and the work of Mr. Arthur Chamberlain, a member of St. Vincent's guild (acolytes) of the mission.

On Monday, Oct. 13, at the hour when the burial of the late Rev Charles D. Cooper, D.D., was being made at Albany, N. Y., the burial service of the Church was read in the Church of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector). Rev. Dr. Cooper had been rector of that parish for a number of years, and was later made *rector emeritus*, which post he held at the time of his death.

The Church Club of Philadelphia gave a largely attended reception to the members of the Missionary Council on Wednesday, Oct. 22, at the Academy of Fine Arts, from eight to ten o'clock. Special invitations were also extended to the clergy of the Diocese and others.

Many tokens of increased parochial activity are in evidence throughout the city and Diocese; and several anniversaries are being celebrated, or planned for the near future. Work on the new building for the Church of the Crucifixion is progressing nicely, and the colored people in that section will soon occupy their restored house of worship. Renovation of, and improvements at St. Jude's, have already been detailed in these columns, as has also the progress on the clergy house extension for St. Clement's. The fine new organ for St. Mark's is nearing completion, part of the instrument having been used on Sunday, Oct. 12, and it is expected to be in a complete condition Nov. 1 (All Saints' Day). Work upon the new Church of the Saviour is progressing rapidly, and the contractors have promised its completion by the middle of March. The hope is, however, to have the basement in condition for minor services long before that time. A new rectory has been secured near the church, and the Rev. Dr. Bodine has moved his family to it —No. 3725 Chestnut St. The new Sunday School building for the Church of the Holy Apostles is progressing and its completion is expected by Jan. 31st, 1903.

Christ Church, Germantown (the Rev. Chas. H. Arndt, rector), began the celebration of its the fiftieth anniversary last Sunday (Oct. 19), and completes the series of services on Sunday, 26th. Active preparations are in progress for the keeping of the bicentennial of St. Paul's parish, Chester (the Rev. Francis M. Taitt, rector), in January; and the nineteenth anniversary of the founding of St. John's parish, Norristown (the Rev. Harvey S. Fisher, rector), will be kept in the same month; while Trinity Church, Swarthmore (the Rev. Walter A. Matos, in charge), is awaiting consecration, the debt having been entirely liquidated but recently.

The past week has been one of unusual inspiration and spiritual benefit to the Church people of Philadelphia a[illegible]borhood especially. Commencing [illegible] day, no less than ten large gatherin[illegible] were held in as many different centres in the interest of Sunday School work, and a magnificent meeting in the same cause, followed on Monday evening at Drexel Institute (temporary quarters, Church of the Saviour). The Missionary Council, beginning on Tuesday and ending with a large mass meeting at the Academy of Music, Thursday night, meeting of the Colored Commission on Tuesday evening, and of the House of Bishops on Friday, and of the diocesan branch Woman's Auxiliary on same day—with annual meeting of Junior Brotherhood of St. Andrew in the evening. In between were several parochial gatherings of moment and interest.

The Philadelphia Local Assembly Brotherhood of St. Andrew, feels much gratified by the fact that about one hundred members of the Assembly were in attendance at the Boston convention. A post-convention meeting was held at the Church House on Thursday evening, Oct. 16.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Restoration of an Old Church.

The Rev. Dr. Robert Hope, rector of St. Mary's Church in Charleroi, is at the head of a movement to restore the old St. Thomas Church on the Brownsville road in West Pike Run Township, which was the first Episcopal church built west of the Allegheny Mountains.

The structure has been in ruins for a number of years, but its condition is such that it can be restored and thus perpetuate one of the most valuable landmarks in the early history of the community. The old church is of interest to every Christian in the valley. It was established by the Society for the Propagation of the Gospel, the oldest missionary society of the Church of England, and is supposed to have been built in 1777. Its title deeds were discovered by the late Bishop Kerfoot in the Greensburg Court House, dated 1776, this being part of Westmoreland County at the time. The site was an acre of ground, for which the consideration was "one shilling," and is supposed to have been sold, or rather given, by Edward West. West was probably the chief support of the church at its inception, as it was generally known as the "West Church."

The structure was thirty feet square, built of stone and heavy logs, with a plain rude exterior.

The old church was a storm centre in the whisky rebellion of 1792, and the Rev. Wm. Ayres, who was the priest in charge, was murderously assaulted at the church altar for advocating submission to the Government, and carried out as dead. He afterward recovered and kept at his post.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Harvest Festival at Bristol.

A Harvest festival service was held at Trinity Church, Bristol (the Rev. Wm. R. Trotter, rector), on Wednesday evening, Oct. 15th. Solemn vespers were sung by the vested choir, with the use of processional lights and incense. The anthem was Tour's "Rejoice in the Lord." The service was intoned by the rector, assisted by the Rev. T. D. Martin, Jr., of the Church of the Ascension, Auburn. The lesson was read by Rev. Robert Turner of New York City. In the procession were also the Rev. Messrs. Chapin and Sweetland of Barrington. The sermon was preached by the Rev. Dr. Fiske of St. Stephen's Church, Providence. The church was very tastily decorated for the occasion, the rood-screen being covered with leaves and wild flowers, while over the main aisle were

cration of a l
of such arches of corn-stalks. At the close of the service the whole congregation was invited into the guild house to partake of a collation of sandwiches, cake, and coffee.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Bread Cast Upon the Waters.

THAT "Bread cast upon the waters," does return "after many days," is shown anew in an episode in the life of the Rev. W. E. Maison, who until last July was rector of the Church of the Good Shepherd, Ogden, Utah. Mr. Maison was asked some two years ago to visit a stranger who was ill in a hotel in that city. The patient's condition was such that his physician declared that death would result unless he had greater quiet and better care than the hotel afforded. With none other to care for him, Mr. Maison and his wife took the stranger into their comfortable home and nursed him back to health.

Grateful for the care he had received, the rector's guest offered to pay him and his wife for their attention and services, but all recompense was declined, and the stranger departed. Not long after Mr. Maison and his wife discovered that they were large stockholders in a promising gold mine. The mine has rapidly increased in value, and an offer of $1,500,000 for the entire mine was recently refused, an adjoining mine having just been sold for 5,000,000. Mr. Maison has been transferred to the Diocese of Missouri, though he will continue, for some time to come, to reside at Ogden. He is a son of the Rev. Charles A. Maison, D.D., rector of St. James' Church, Kingsessing, Philadelphia, and a brother-in-law of the Rev. A. J. Arnold, rector of St. Mary's Church, Locust St., Philadelphia.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Memorial Tablet—New Mission House at Columbia—New Rector at Summerville.

TWO NEW CHAPTERS of the Babies' Branch of the Woman's Auxiliary have been formed within the last two weeks—one at St. Paul's, Summerville, and the other at the Church of Our Saviour, Trenton.

THE MEMORIAL TABLET to the Rev. J. D. McCollough, D.D., in Calvary Church, Glenn Springs, which was unveiled Aug. 31, is of bronze in a polished oak frame, and is on the chancel wall to the right of the altar. It bears the following inscription: "In loving memory of John DeWitt McCollough. Born, December 8th, 1822. Died, January 23, 1902. For fifty years rector of this church, which he founded and built. Well done, thou good and faithful servant." The tablet was erected by the devoted little flock of Calvary Church. While Dr. McCollough was studying for the ministry he moved with his family to Glenn Springs, and started this mission and a Church school. During his long ministry he organized many parishes, and as they grew, he resigned them into other hands; but he continued in charge of Calvary Church until his death.

THROUGH the untiring efforts of the Rev. Churchill Satterlee, rector of Trinity Church, Columbia, enough money has been raised for the erection of a mission house in connection with Trinity chapel. The Olympia Mill Co. has kindly given a very desirable lot, and the work of building has begun. The Rev. Robert Wilson, D.D., former rector of St. Luke's Church, Charleston, has given to Trinity chapel a very handsome eagle lectern and a brass altar-book rest. These had been placed by Dr. Wilson in St. Luke's as memorials to his son and his daughter-in-law, and now that St. Luke's is closed, he has very kindly given them to Trinity chapel.

ST. ANNA'S MISSION (colored) has received from Mrs. Stille of Philadelphia an endowment of $6,000 as a further memorial of her daughter, Miss Anna Dulles Stille, of whom the mission is a memorial.

ST. ANDREW'S MISSION, Greenville, has paid over $800 on the new lot for the chapel, and there is still about $200 to be collected on pledges. The congregation is in hopes of raising the balance ($500) due on the lot by Christmas.

THE CHURCH at Calhoun Falls mission is nearing completion as far as the main parts of the building are concerned. The funds being exhausted, only what is absolutely necessary is being done.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Rectory Burned.

THE PARISH rectory at Boyston was destroyed by fire on the evening of Oct. 8th. Nearly all of the furniture was saved. The building was insured for about one-half of its value. The rector's loss is about $300 and no insurance.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

St. Katharine's—Fayetteville.

ST. KATHARINE'S SCHOOL, Bolivar, this month began its scholastic year with the most encouraging outlook since the beginning of its history, every available room being occupied by girls from a distance. Advantageous changes have been made in the faculty, with Miss Elizabeth J. Joyner, A.B., of Vassar College, as Principal, and with an efficient [illegible] of instructors. There are 65 boarding [illegible] in attendance and a large number of d[illegible]ents. The buildings have been ren[illegible]d[illegible]orated and re-furnished.

THERE [illegible] RECENTLY been completed in Fayetteville [illegible] for the Church of St. Mary Magdalene, [illegible] most commodious and well built rectory, [illegible] and the people of the parish are to be commended for their zealous work, though for the past five years they have been without regular services. [illegible] account of changes resulting in loss of communicants, etc. They have a beautiful stone church, with spacious grounds, situated in a most picturesque country, but without a pastor, which brings to mind the great need of men for the work. Arrangements have recently been made by

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Address Rev. B. F. FLEETWOOD, D.D., Rector

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But more Books and more Quaker Oats and more Automobiles are sold in Massachusetts than in China.

Numbers do not constitute the greatest assets for advertising purposes.

Don't mistake. Advertising in the Dailies is *worth while.* But advertising in THE LIVING CHURCH is *infinitely more worth while* for fine goods.

The Magazines are good, even where your Ad. has fifty pages of other Ads before and fifty pages more after it. But does not Common Sense suggest to you how much better is Advertising on a page with, or facing, the actual reading matter?

This is now a quiet time in the Advertising trade. Consequently it is a good time to ask Advertisers to

THINK!

If we can induce them to do that, we shall have no fear but that THE LIVING CHURCH, which does not solicit patent medicine Ads. and the like, will increase very much more in its advertising patronage next year.

Are cultivated Church people apt to be purchasers of YOUR wares?

Very Respectfully Yours,

The YOUNG CHURCHMAN CO.,

Publishers of "THE LIVING CHURCH".